A TREATISE OF SALOMONS MARIAGE,

OR,

A CONGRATVLATION FOR

the happie and hopefull Mariage betweene the most illustrious and Noble Prince, FREDERIKE *the* V. *Count Palatine of Rhine, Elector of the sacred* Romane Empire, *and* Arch-Sewer, *and in the vacancy thereof Vicar Generall: Duke of Bavaria, &c.* Knight of the most Noble Order of the GARTER.

And the most gratious and excellent Princesse, the *Lady* Elizabeth, *sole daughter unto the High and Mighty* Prince IAMES, by the grace of God, King of Great Brittaine, France *and* Ireland. *Ioyfully solemnized upon the* 14. *day of February*, 1612. *In the Kings* Palace of White-hall in Westminster.

CANTICLES 6. 2.

I am my Welbeloveds, and my Welbeloved is mine.

AT LONDON,

Printed by R. B. for *Robert Allot*, and are to be sold by *Iohn Stafford*, dwelling in Blacke-horse-Alley neere Fleet-street. 1634.

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TO THE MOST ILLVSTRIOVS AND RIGHT NOBLE PRINCE, THE LORD FREDERIKE THE V.

Countie Palatine of Rhine, Elector of the Sacred Empire, and Arch-Sewer, Duke of Bauaria, Knight of the most Honourable *order of the Garter:*

AND TO THE MOST EXCELLENT AND vertuous Princesse, the Ladie *Elizabeth* his wife: sole *Daughter of the High and Mightie Prince*, Iames, by the grace of God, of great Britaine, France and *Ireland King: Encrease of piety with prosperity in this life, and true happinesse and felicity in the next.*

MOst illustrious and Gratious Princes, *Salomon* whose mariage song this Treatise doth as it were descant vpon, thus saith in the Canticles: *Behold winter is past, the raine is gone away, the flowers appeare in the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in the land, &c. Arise my faire one, and come away.* This your Highnesse ioyfull day, happily, by Gods grace accomplished, as the spring-tide doth refresh vs all: Cantic. 2. 11. 12

The chaſt Turtle doue hath louingly called to his fellow: the other ſinging birds doe follow: then I truſt, your excellencies will giue mee leaue in this common ioy, as one of the ſilly, yet cheerfull birds ſitting in the branches, to cheipe forth and expreſſe my gladſome note among the reſt: This happie day who could behold without delight? thoſe triumphant acclamations, and ſhowtings forth of all well affected, who could heare without great ioy? which may bee compared to the crowing of the cocke, which *Ambroſe* thus deſcribeth: *Hoc canente ſuas latro relinquit inſidias, hoc ipſe Lucifer excitatus oritur, hoc canente deuotus affectus exilit ad precandum:* At his ſinging the theefe doth leaue his lurking, the Sun doth haſten his riſing, the deuout affection betakes it to praying &c. So the ioyfull voice of Gods people, for this princely marriage, as it ſheweth the ſunſhine of the Goſpell, and by Gods grace promiſeth continuãce of true deuotion: ſo we truſt it ſhall diſcouer all trecherous practiſes ſeeking for innouation: Others to expreſſe their ioy, and profeſſe their dutie, bring great and rich preſents, gold, iewels, pretious ſtones, goodly trapped horſe, maſſie pieces of plate, only I craue leaue among the meaneſt of the Miniſters of the Bride and Bridegroomes Friends, amid thoſe coſtly ornaments to thruſt in this ſimple gift: that as Nobles by their chiualrie, Courtiers by their Maskes & brauery; Heraulds by their heraldrie, Poets by their verſes and poetrie, haue ſtriued to ſet forth the ioy of this day: ſo it is fit that Diuines ſhould not bee behinde with their parts, ſome by their ſpeech and Sermons, others by their pen and writings, concurring in this ſolemnity.

Pulchrum mihi ſpectaculum dies illa attribuit. Hieron. vit. Malchi.

Hexem. lib. 5. 24

Auguſtine

Augustine hath an excellent saying: *Habet hortus ille dominicus non solum Martyrum rosas, sed & lilia Virginum, & coniugatorum violas:* The Lords garden hath not onely the Roses of Martyrs, but the Lilies of Virgins, and the Violets of maried persons. The Lords garden in England hath afforded all these: Martyrs in Queene *Maries* daies, Queene *Elizabeth* was a Queene of Virgins; and now the sweet mariage bed of Violets hath giuen a pleasant sent: That mariage is honourable, which vertue commendeth, and not onely outward, but inward beautie graceth: as he excellently saith, *Solus formæ arbiter petatur Deus, qui etiam in corpore minus pulchro animas diligit pulchriores, hoc ipsum quod vos non ornatis, ornatus vester est*: God must bee consulted with, as the onely iudge of true beautie, who loueth faire soules in bodies not so faire: that is your ornament, which your selues put not on, but God giueth. That wise saying of *Olympias Alexanders* mother is much commended, who thus said of a Courtier, which had married a faire wife, but not vertuous: if he had bin wise, *he would not haue maried by his eyes:* for *it is not fit either to marrie by the eyes or fingers*; that is, chiefly in mariage to respect outward fashion, or the greatnesse of the portion: his counsell is good, that saith, *Amor sit in causa non census, venustatem eligas non vestitum, animum, non aurum, tibi nubat vxor non dos:* Let affection be the cause, not the consideration of wealth; chuse vertue, not the vesture, the minde, not the gold; marrie the woman, not her dowrie. This, is euident, was the respect, which was had on both sides in this royall mariage; which religion began, and piety & vertue hath knit.

De diuers. ser. 43.

Ambros. lib. de virginit.

οὐ γὰρ ἂν τοῖς ὀφθαλμοῖς ἔγημας δεῖ μὴ τοὺς ὄμμασι γαμεῖν μηδὲ τοὺς σακτύλοις. *Plutarch.*

Valer. ad Rufin.

knit. Blessed of God are those thrice renowned parents, which haue not sought out a match for their daughter from among the Canaanites, but with faithfull *Abraham*, from the kindred and houshold of faith: which haue maried religion to religion, and haue matched the Gospell with the Gospel, and haue set more by the pious education of both, then by the promised mountaines of gold. *Ambrose* writeth thus of the Nightingale, *Luscinia dum ova gremio fouet, insomnem longæ noctis laborem cantilenæ suauitate solatur, vt mihi videatur hæc summa eius esse intentio, quò possit non minus dulcibus modulis, quam fotu corporis, ova animare in fœtus*: While she sitteth vpon her egges, shee allayeth the laborsome watch of the night, with sweet melodie: that shee seemeth to mee as well by her sweet singing as bodily cherishing to hatch her yong &c. The pious education of princely youth, which on both parts hath been performed, is like this melodious modulation, wherby those sweet birds are brooded: An happy thing in all, but twice blessed is it, when Princes from the cradle are brought to know the Prince of princes, as *Hierome* writeth of *Paula* that noble matrone, that ioyed in nothing more, then *Quod Paulam neptim audierat in cunis balbutiente lingua halleluia cantare*: That she heard her neece *Paula* euen in the cradle with a prettie stammering tongue to sing halleluia, &c. This hath bin (God be blessed) the good beginning of both your Excellencies: the continuance and encrease whereof by Gods goodnesse wee nothing doubt of: and so let me humbly recommend to each of your highnesse that exhortation of *Hierome*, *Nunc stude, vt calentem recentis fidei conuersionem,*

Lib. 6. Hexem. c. 24.

Ad Demetriad.

nem, nouus semper ardor accendat: Studie, that a new heate of zeale, may still kindle the warmth of your growing faith. And now nothing remaineth, but that with our earnest prayers and desires wee helpe forward this ioyfull entrance into so great expected happinesse. This famous kingdome of our nation, hath ioyned in matrimoniall affinitie diuers times, with other adioyning countries, with Germanie, France, Spaine: but with the two latter vnhappily: Out of France came that manlike Ladie, which was the firebrand of the ciuill wars betweene the houses of Yorke and Lancanster: Out of Spanish blood budded that branch, that ouershadowed the Gospell in England; but with the other the nuptiall coniunction hath bin prosperous: the valiant Germanes haue taken wiues from vs: as *Henrie* the fifth Emperour, maried *Maud* King *Henrie* the first his daughter; and our Kings haue taken wiues from them. *Edward* the third tooke to wife Queene *Philip* the Earle of Henaults daughter, that fruitfull Ladie, that bare vnto the King diuers sonnes. *Richard* the second had to wife Queene *Anna*, the sister of *Wencelaus* King of Bohemia; a religious Lady, whom *Thomas Arundel* Archbishop of Canturburie preaching her funerall sermon, commended for her piety, that she had the foure Euangelists in English, with the Fathers expositions vpon them: And wee see to all our comforts, the hopefull fruit of matrimoniall amitie with Denmarke, which is part also of Germanie. This coniunction with France and Spaine was like to that mixture of clay and iron, wherewith the toes of the image which *Nabuchadnezzar* saw in his dreame, were tempered: but

King *Henrie* the 6. his Queene.

Q. *Marie.*

Act. and Monument. p. 467 edit. 1610.

Dan. 2. 42.

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Dan. 2. 42.

but it would not hold, though they were by humane ſeed, and carnall affinity ioyned together: But this matrimonial combination contracted with Germanie doth repreſent vnto vs, the two tallies or pieces of wood which the Prophet put together: whereby hee ſignified, that Iſrael and Iuda ſhould grow into one people. This former experience of ſuch louing coniunctions biddeth vs by Gods grace to hope well of this. God for his mercy ſake heape and accumulate all his graces vpon your Princely perſons; and giue you the bleſſing of *Salomon*, that obtained together with wiſedome, honour and riches. The Lord giue vnto your Highneſſe (moſt worthie Princeſſe) the deuotion of [a] *Helena*, *Conſtantine* the Emperors mother: the courage and magnanimity of [b] *Dominica*, wife to *Valens* the Emperour, the [c] charity of *Placilla*, the fruitfulneſſe of [d] *Eudoxia*, the fauour of [e] *Eudocia*, the piety of * *Pulcheria*, the wiſedome of [f] *Sophia*: And to come nearer home, the honour of *Maud* the Empreſſe, the godlineſſe of Queene *Anne*, and goodly encreaſe of Queene *Philip* before mentioned; and the proſperity and long life of Noble Queene *Elizabeth*. Vnto your excellencie (Right worthie Prince) wee wiſh the like happineſſe: the pietie of [g] *Conſtantine*, deuotion of [h] *Conſtantius*, victorie of [i] *Theodoſius* the elder, zeale of [k] *Valentinian*, clemencie of [l] *Theodoſius* the younger: and to giue inſtance of your owne nation, The victorious ſucceſſe of *Henrie* [m] the fifth,

Ezek. 37. 13.

[a] Which was moſt liberall toward the Church.

[b] Who, her husband being dead, did reſiſt the Gothes.

[c] The wife of *Theodoſius* the elder, and vſed her ſelfe to viſit the ſicke.

[d] Which bare many children to *Arcadius*.

[e] Who was moſt deare vnto *Theodoſius* the yonger.

* The ſiſter of *Theodoſius* iunior, a zealous promoter of the Orthodoxall faith.

[f] The wife of *Iuſtinus* the yonger, a wiſe woman, according to her name.

[g] Who vſed to ſtand & heare the Sermons. [h] Whoſe cuſtome was to communicate with his ſouldiers in the campe. [i] Who going before his armie, would leape downe from his horſe, and ſay, where is the God of *Theodoſius*. [k] Who alone, againſt the mind of his Counſellors, reiected the petition of the Romans, for the reſtitution of Idolatry. [l] Who was wont to ſay whē any ſhould be put to death: I would rather I might reſtore them that are dead, to life [m] Who entred Rome by force, and compelled the the Pope to conſecrate him Emperour.

that married *Maud*, the daughter of King *Henrie* before named.

The bleſſing of God reſt, and remaine with you both: euen that bleſſing pronounced in the Pſalme, *thy wife ſhall be as the fruitfull vine*, Pſal. 128.2. whereupon *Iuſtine Martyr* giueth this good note: alleaging that ſaying in the law, how euery one ſhuld ſit vnder his owne vine; that is, [a] *euery one ſhould be content with his owne maried wife*, as [b] *Ambroſe* writeth of the Emperour *Gratianus*. Such louing contentment, and pleaſant repoſe, we aſſuredly truſt God will giue vnto each of your Highnes, vnder your vine. In the vine three ſpeciall things excell, the tendernes thereof, the pleaſantnes, fruitfulnes, as was excellently obſerued by that learned* Biſhop in his ſermon: for the vine euery way eaſily windeth and turneth, with the grateful ſhadow delighteth, and with the fruit thereof cheareth: the like flexible diſpoſition, and mutuall delectation, and fruitfull propagation the Lord graunt vnto your Excellencies: The Lord Chriſt turne your water into wine (with which miracle the Lord ſometime graced the mariage in Cana of Galile) that is, all ſorrow and heauineſſe into ioy and gladneſſe, as that place of ſcripture was well applied by another reuerend Biſhop to that preſent occaſion.

Among the Grecians, it was a faſhion, when they ſacrificed to *Iuno*, their Goddeſſe of mariage, they tooke away the gall from the reſt of the ſacrifice, ſignifying thereby that there ſhould be no bitternes in mariage. But our holy Apoſtle much better directeth husbands not to be bitter to their wiues, Coloſſ. 3.19. Such pleaſing contentment and amiable grace God will ſend, we truſt, to this ſacred mariage.

[a] μόνη τῇ γαμετῇ γυναικὶ ἥκειν χαίρειν. *Dial. cum Tryphon.*

[b] *Fuit ceſtus corpore, qui præter coniugem, neſciret fœminæ alterius conſuetudinem. In obit Valentin.*

τὸ μηδέποτε δεῖν χολὴν γαμῷ παρεῖναι. *Plutarch.*

*The B. of Lõdon, who preached before the King. Febr. 16. vpon that text, Pſalm. 128.2 *Thy wife as a fruitfull vine.*

The B. of Bath, who preached at the mariage of theſe Princes; Febr. 14. being the Lords day, vpõ that miracle done at the mariage in Cana Iohn 2.

Laſtly, this moſt happie mariage we hope to ſee furniſhed, and accompanied with ſtore and plentie of all bleſſings: which Chriſt our Lord decreed in heauen: the King our Soueraigne ratified in earth: The moſt worthie Archbiſhop as a ſpirituall father in the royall Chapell conſecrated and bleſſed, and two learned and pious Biſhops, as the moſt loyall and louing friends of the honourable Bride and Bridegrome, by their pithie exhortations and prayers in the ſacred pulpit dedicated.

And ſo I conclude, wiſhing vnto both your Excellencies that bleſſing, which the Elders of Iſrael gaue vnto Boaz and Ruth, *The Lord make thy wife, that commeth into thine houſe like Rachel, and like Leah, which both did build the houſe of Iſrael*, Ruth. 4. 11. And as the Lord promiſed that *Abrahams* ſeed ſhould be as the ſtarres of heauen, Gen. 22. 17. as *Hierome* well ſaith, *Abraham pro filijs claritas oſtenditur aſtrorum*: *Abraham* in ſtead of children is ſhewed the ſtarres of heauen: So God make your Highneſſe ſeed, as the ſtarres of heauen, in glorie and multitude, and your princely perſons, as the Sunne and Moone, to giue light and ſhine many daies in the Church of God: and after to be as bright and glorious ſtarres in the kingdome of heauen, through Ieſus Chriſt the only Sonne of God, and true Sunne of righteouſneſſe; to whom be praiſe for euer.

De vera circumciſion.

Your Highneſſe in all dutie and ſeruice readie to be commanded in the Lord,

Andrew Willet.

SALOMONS MARIAGE
Song out of the 45. Pſalme.

The tranſlation of the Pſalme.

Verſ. 10. *NOw hearken daughter and conſide,*
thy heedfull eare incline:
Thy fathers houſe no more remember,
count it no longer thine.
11 *So in thy beautie only ſhall*
the King much pleaſure take:
Therefore thy Lord thou muſt him call,
and t'him obeyſance make.
12 *The citie Tyrus of ſuch fame*
ſhall preſents to thee bring:
The rich people eke of the ſame,
ſhall giue each coſtly thing:
13 *The Kings daughter within behold*
with glorie bright doth ſhine:
14 *Her garments are all of wrought gold,*
and needle worke ſo fine:
The Virgines in her companie,
doe follow after faſt:
15 *The Kings palace moſt chearefully*
to enter they make haſt.
16 *In ſtead of fathers vnto thee*
thy children vp ſhall ſtand:
Which may renowned Princes bee
euen throughout euery land.

THe Church this daughter is, to cleaue
to Chriſt, ſhe friends forſakes:
Chriſt her to fauour doth receaue,
and ſhe her Lord him makes.
Tyre ſhall bring gifts, with the rich rout,
the truth ſhall Gentiles winne,
Proſperitie is the robe without,
the glorie grace within.
The Virgines, that is faithfull men,
Chriſts Temples doe frequent,
For fathers to the Church, children
Kings of the earth are ſent.

The application.

The wife the parents muſt forget,
and yeeld obedience:
The man in's wife his loue muſt ſet,
and ſhe him reuerence:
Friends celebrate the mariage feaſt
with gifts ſent to the Bride,
The inner parts muſt not be leaſt,
whatſoeuer is beſide.
The Bride is brought home chearefully,
with Virgine many one:
To her is giuen poſteritie,
for fathers, which are gone.

The Concluſion.

So fruitfull be theſe Princes wed,
long life to each we pray:
And mutuall ioy in mariage bed,
to them God grant for ay.

THE

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THE FIRST PART OF THE DVTIE OF THE CHVRCH TO CHRIST, AND OF THE Wife to the Husband.

PSALM. 45. Verſ. 10.11.12.13.14.15.16.

10 *Hearken O daughter, and ſee (or conſider) incline thine eare: forget alſo thine owne people, and thy fathers houſe.*

11 *So ſhall the King delight in thy beautie, for he is thy Lord, and* * *reuerence thou him.*

* *Heb.* Bowe thy ſelfe vnto him.

THo things are firſt briefliе to bee touched, before I deſcend to the content of theſe verſes: of the author or writer of this Pſalme, and of the matter: who ſpeaketh here, and of what: for the firſt, there are diuers opinions. 1. Some thinke that God the Father thus ſpeaketh of his Sonne: *my heart will vtter a good word:* verſ. 1. Which they vnderſtand of the ineffable generation of the Son, the eternall word of God: ſo [a] *Auguſtine* and [b] *Iſidore* with other. 2. Some thinke that Chriſt ſpeaketh here of himſelfe: *My tongue is the penne of a readie writer:* which [c] *Origen* vnderſtandeth of the ſwift preaching of Chriſt, who taught but a ſhort time in earth, *& vniuerſus orbis prædicatione eius impletur*; and all the world is filled with his preaching: *Hierome* giueth this ſenſe, *Chriſtus euangelij ſtrictum ſermonem exarauit*

In whoſe perſon the Pſalmiſt ſpeaketh.

[a] *Expoſit. in Pſalm. 44.*
[b] *Cont. Iudæos lib. 1. c. 1.*
[c] *Ex apolog. Pamphil. In Pſalme 44. tom. 4.*

in tabulis cordis, Christ did graue the compendious speach of the Gospel, in the tables of the hart. but neither of these opinions can stand, because of these words, vers.7. *God, euen thy God hath anointed thee with the oyle of gladnes aboue thy fellowes:* for this neither the Father can vtter of his Son, nor Christ the Son of himselfe. 3. *Tertullian* taketh *Dauid* to be the writer of this Psalme, *accingere (inquit Dauid) ense,* &c. *be girded with a sword vpon thy thigh,* saith *Dauid:* so also *Isychius: Dauid patrem vngentem dixit: Dauid* calleth the *Father the anointer,* &c. But the Prophet speaketh of a Kings daughter which should be brought vnto the King, vers. 14. now in *Dauids* time *Salomon* his son was not married to *Pharaoh* the King of Egypts daughter: and he speaketh not of himselfe, as the words shew. 4. Their opinion then is rather to bee receiued, that thinke this Psalme to haue been endited by the sonnes of *Korah,* or some one of them, as *Lyranus:* or some other Prophet that is not named, as diuers of the Psalmes are by such composed.

Lib.3.contr. Marcion.
Lib.de.2.natur.

2. Now concerning the argument, and matter of the Psalme, the question is, whether it onely speake of Christ, and of his spirituall marriage with the Church: as most of the ancient writers doe applie it, as [d] *Iustine Martyr,* [e] *Augustine,* [f] *Hierome,* and before them [g] *Tertullian,* [h] *Origen* with others: or whether it historically onely describe the prosperitie of the Israelites vnder *Dauid,* when he tooke *Bathsheba* to wife, or vnder *Salomon,* whose mariage with *Pharaohs* daughter should be here solemnized: or vnder *Assuerus* the great King of Persia, when he maried Queene *Ester:* as diuers of the Rabbines entertaine these seuerall opinions: or whether this Psalme historicallie describe the marriage betweene *Salomon* and the King of Egypts daughter, but spiritually betweene Christ and his Church: which latter interpretation is to be preferred before the rest: for here is both somewhat typicall, which cannot be vnderstood but of Christ, as v.6. *Thy throne O God is for euer and euer:* which place the Apostle onely applieth to Christ, Heb. 1.8. and somewhat also here is historically

[d] *Dialog. cum Tryphon.*
[e] *Exposit. in Psalm. 44.*
[f] *In Psalm. 44. tom. 4.*
[g] *Lib. 4. cont. Marcion.*
[h] *Lib. 1. cont. Celsum.*

The sense of this Psal
Whether historicall onely, or mysticall beside.

rically and literally to be vnderstood, as where mention is made v.8. of Mirrh, Aloes, and Cassia, of the yuorie palaces, v.12, or temples, of the daughter of Tyrus: so that here we may say with *Tertulliã* of the like place: *Hæc aut nega scripta, aut quis es vt non putes accipienda, quemadmodum scripta sunt, maxime, quæ non in allegorijs, & parabolis, sed in definitionib. & certis & simplicib. habent sensum. aduers. prax.* *Either denie these things to be written, or who art thou, not to think that they are so to be taken as they are written, which haue a readie and plaine sense, not in allegories and parables, but in plaine definitions?* So that this Psalme doth vnder the type of *Salomons* marriage, set foorth the spirituall coniunction betweene Christ and his Church, as many of our orthodoxall expositors haue well obserued: so then, like as a foundation must first be placed, and then it must bee builded vpon, and in a picture the ground is first laid, and then the other colours added: so in Scripture, the truth of the historie must first be supposed, and then the type of the allegorie supplied: *Non posse allegoriam suscipere istos sermones Celso videtur & Epicureis: cui (id est Marcioni) nihil per allegoriam placet exponi. Origen.* We then neither with Celsus, the Epicures, or wicked *Marcion*, reiect all allegories: *Ne quis me vim facere scripturæ putet, & sic amare Christum vt auferam historiæ veritatem.* Neither yet *will I force the Scripture, and so bee thought to loue Christ, as I should take away the truth of the history:* as *Hierome* saith: But I say and resolue with *Origene: Manente prius historiæ veritate, spiritualis etiam recipiendus est sensus:* *Although these things haue a spirituall sense, yet the veritie of the historie remaining, the spirituall sense is to be reteined, &c.*

Iun. Pellican. annot. Geneuens. Vatablus. When allegories may be followed.

Lib. 1. cont. Celsum.

Lib. 2. in epist. ad Roman.

De vest. sacerd. Ex apolog. pamphyl.

3. This then is the order of the Psalme: beside the prologue or entrance into the Psalme contained in the first verse, and the *epilogue* or conclusion in the last verse. The bodie of the Psalme containeth an excellent description: first of the Bridegrome to vers. 10. and then of the Spouse and Bride, vers. 10. to vers. 16. the Bridegroome is set forth, first, by his beautie and eloquent speech, vers. 2. then by his

The methode and order of the Psalme.

power and good succesſe, verſ.3.4 5. thirdly, by the eternitie of his Kingdome, with the cauſe, the righteouſneſſe thereof, verſ.6.7. fourthly, by his glorious vnction and inauguration, verſ.7.8. fifthly, by his honourable companie and attendance, verſ.9.

In the ſecond part, firſt, the dutie of the Bride is preſcribed, verſ.10.11. with the effect thereof, *ſo ſhall the King haue pleaſure in thy beauty*. Secondly, her glory is deſcribed 1. by the ſubiection of ſome, and their preſents, verſ.12. Secondly, by her apparrell, and ornaments, verſ.13. Thirdlie, by her companie and attendants, verſ.14. Fourthly, by her progreſſe, and other complements, verſ.15. Fifthly, by her iſſue and incrementes, verſ.16. The dutie of the Spouſe here ſet foorth is threefold: her loyall *obedience* in harkening, verſ.10. her faithfull remembrance of her ſpouſe in forgetting her fathers houſe, verſ.10. her ſeemely reuerence in doing obeyſance vnto her Lord, verſ.11.

Hearken O daughter, and conſider, incline thine eare.

Wiues obedidience to their husbands.

4. The firſt thing, which the wife muſt yeeld to her husband, is obedience, as the Apoſtle exhorteth, *Wiues ſubmit your ſelues vnto your husbands*, Epheſ.5.22. it is their *dutie*, they muſt doe it, *as to the Lord:* and it is a comely thing *as it is comely in the Lord*, Coloſſ.3.18. it is both profitable and ſeemely, or pleaſant, that there ſhould bee amitie and concord betweene the man and wife: as it is in the Pſalme: *ecce quam bonum & iucundum: Behold how good and pleaſant a thing it is brethren to dwell together in vnity*, Pſalm.133.1. many things are good and profitable, but not pleaſant, as affliction and chaſtiſement, *which at the firſt ſeemeth not to be ioyous, but grieuous, but afterward it bringeth the quiet fruit of righteouſneſſe*, Heb.12.11. But this domeſtical concord, is both fruitful & delightful, profitable and amiable, it bringeth gaine without paine. This was impoſed as a perpetual law in the beginning vpon woman, *Thy deſire ſhall be ſubiect to thine husband, and he ſhall rule ouer thee*, Geneſ.3.16. Thoſe women then inuert the order

order of nature, which denie subiection to their husbands.

5. *Leah* and *Rachel* were obediente vnto *Iacob*, both in ciuill things, in that they went away with him, being sent for into the field, not returning to take their leaue of their father, Genes. 31.3. and in spirituall, in giuing vnto *Iacob* their images and strange gods with the rest of the familie, (as is most like) to be made away, Genes. 35. 2. *Zipporah*, though very loth, yet was content, by direction from her husband (as is most probable) to circumcise her child, *Moses* being weake, and not able himselfe to do it, Exod. 4. 25. But *Iobs* wife seemeth to haue been a peruerse and refractarie woman, who dispised his counsell in framing her selfe to patience, (wishing her husband to curse God and die) that he was faine to take her vp roundly, giuing her the terme of a foolish woman, Iob 2.10. Examples of dutifull wiues.

6. The man is the womans head, 2. Cor. 11.3. as if the bodie should spurne against the head, so is the opposition and gainesaying of a woman to her husband: as the Moone applieth it selfe, and turneth to the Sunne, and borroweth of his light; so should a woman be guided by her head: as the earth drinketh in the raine, that falleth from heauen; so should the wife receiue the good counsell of her gouernor. And as she is compared to a vine, Psalm. 128.2. so should she shew her selfe as plyable and tractable, as the vine, which is apt to be bowed and turned euery way: *as wine mingled with water, though the water be the greatest part, is called wine still:* and as where two voices concurre together in singing, the tune or song is carried chiefly *by the base and greater voice:* so should the man in domesticall affaires beare the chiefest stroke, and be most regarded: the man and wife should be as when two parts are sung in one, so should they accord, as a melodious harmonie together: *Tertulliane* speaking of the sweet exercises, which men and wiues among the Christians vsed together, saith: *Sonant inter duos Psalmi & hymni & mutuo prouocant, quis melius Deo suo canet: Psalmes and Hymnes giue a sound betweene two, and they striue, who should sing best vnto God.* How vnseemely a thing it is for wiues not to be obedient.

τὸ κρᾶμα καίτοι ὕδατος μετέχον πλείονος, οἶνον καλοῦμεν. *Plutarch. de præcept. coniug.*

τοῦ βαρυτέρου γίνεται τὸ μέλος. *Plutarch. ibid.*

Lib. 2. ad vxor.

And againe, a little further to insist in this similitude, a woman should herein be like vnto a Musitian, which not pleasing himselfe in his owne voice, soundeth out the harmony by the helpe of a pipe: so should a *woman speake by an others* (that is her husbands) *tongue, as a piper* by his instrument: which is the Apostles precept to women, not to speak in the congregation, that is in the presence of men.

διὰ ἀλλοτρίας γλώσσης ὥσπερ αὐλητρὶς φθέγγεσθαι 1.Cor.14.35.

7. But though obedience be required in wiues, yet it is with a double limitation: both for the matter, wherein, and the manner how this obedience should be performed: for first a woman is bound but onely in things lawfull: if any thing be commanded, either against charity or piety, this bond holdeth not: *Abigaile* is a president for the one, and *Michol* for the other: for the one sent releefe vnto *Dauid*, against churlish *Nabal* her husbands mind, 1.*Sam.*25. and the other saued her husbands life against her Father the Kings mind, 1.*Sam.*19.17. And the like case is, if the husband should enioyne his wife any thing against the worship of God: for if in the case of wilfull desertion, when the husband departeth from his wife, shee is no longer bound. 1.*Cor.*7.15. Much lesse is shee in subiection, when as the man manifestly forsaketh God: and so *Hierome* saith well, *In coniugio constituta non solum coniugi placere debet, sed ei, qui indulsit coniugium: She that is setled in the married state, must not so much please him that is married, as him that instituted marriage:* Againe for the manner: the subiection of the wife must not be slauish, or seruile, as the Turkes and Moores at this day vse their wiues as their slaues, but it must be sociable and amiable. God made woman to bee helping vnto man. *Gen.*2.18. not to be an vnderling, to be a guide in the house to saue, not to be a drudge and a slaue: *Ambrose* heereof writeth well: *Mulier deferat non seruiat, regendam se præbeat non coercendam, indigna est coniugio, qui digna est iurgio: The woman must obserue, not serue; and yeeld her selfe to be ruled, not constrained, shee is not meet* for marriage bedding, that hath *neede of continuall chiding:* Neither let the woman think, that in this manner to be in subiection is an hard condition, but it is rather a benefit for the

Wherein a wife ought to be obedient.

Ad Celantiam.

What manner of subiection is to be performed by the wife.

the weaker vessell to haue a stronger to defend her, and the more simple to haue a wiser to direct her: and therefore the husband is called *the guide of her youth, Prouerbs.2.17.* Like as he obserueth well, that mothers loue their sonnes best, *as most able to helpe them*, and Fathers their daughters, *as most needing their helpe*: So women should yeeld to their husbands obedience, because of their protection and defence. This kind of seruice is a freedome rather then a thraldome; a liberty, not a captiuity: as *Ambrose* obserueth wel. *Hæc seruitus Dei donum est, et in loco benedictionis Isaac eam dedit Esau, vt seruiret fratri suo, benedictionem enim poscebat a patre. This kinde of seruice, is the gift of God, and Isaac gaue this as a blessing to Esau, to serue his brother, for hee asked a blessing of his Father.* Wiues then must not bee vsed as hirelings and mercenaries, but as fellowes & partners; nor commanded imperiously as seruants, but entreated louingly as ioynt tenants: Euen the heathen Romane Emperours thought it reasonable, that such a louing fellowship should be betweene man and wife, as may appeare by their fauourable Lawes made in that behalfe: as if a man married his maide, the law saith, *shee is not to bee compelled to doe thy drudgerie.* And againe, against the wife of him that is dead, the heyres cannot haue an action for wasting of the inheritance, the reason of the law is, the wife *is taken as a partner both of humane things, and of the Diuine house:* that is a partaker of humane society and fellowship, and of diuine community and worship.

Plutarch in precept. coniug. ὡς δυαμένους αὐταις βυηθεῖν ὡς δεομένας αὐτῶν βοηθούντων.

De paradis. c. 14.

Non cogenda est tibi operas præstare. Alexandr. cod. lib. 8. tit. 3. leg.

Socia rei humano, et diuinæ domus suscipitur. lib. 9. tit. 32. l. 4. Gordian.

8. Now further, as the wife is bound to listen to her husband, as her domestical instructer; so the husband is to giue eare also to his wife as a mutuall comforter: true it is, that where the wife aduiseth yll, her speech is to bee reiected, as *Iob* put off his wife, that tempted him to blaspheme God, with the reproachfull terme of a foolish woman: as *Origen* bringeth in *Iob* thus speaking to his wife. *Tu facta es deterior Eua in insipientia, sed ego non effectus sum Adam in stultitia. Thou art become worse then Eua in foolishnes, but thou hast not made me as Adam in sottishnes*: yet where the wiues counsel is wholesome and reasonable, it is fit the man should

When wiues should bee heard.

Lib. 2. in. 2. cap. Iob.

should regard it as fit and seasonable: The Lord said vnto *Abraham, in all that Sara shall say vnto thee, heare her voice, Gen.* 21. 12. The *Shunamites* husband followed her aduice in making prouision to entertaine the Prophet, 2. *Kings* 4.10. But the fashion of many vnwise and vnthrifty husbands is contrary in these daies, who if in time they would haue giuen eare to the friendly aduise of their wiues, which of a stubborne and wilfull mind they scorned, would haue salued their credite, saued their estate, and preserued their health: This then maketh a good medlye, and soundeth foorth a sweet melody, when man and wife doe one embrace the others louing counsell: it is like as *bands being twist one about an other, are the stronger:* so are they by their mutuall instructions strengthened.

οἱ δεσμοὶ κατὰ τὴν ἐπάλλαξιν ἰσχὺν διαλήλων λαμβάνουσι.

9. But seeing that *Pharaohs* daughter heere being spoused to *Salomon* beareth a type & figure of the daughter the Church: We must not dwell wholly in the literall sense; but leaue some place also for the spirituall: for as *Tertullian* well saith: *Res in literis tenentur, vt literæ in rebus legantur. lib. de resurrec.* The things are conteyned in the letters that the letters may bring vs to reade the things. The Church then is this daughter, heere spoken vnto: shee is Christs daughter, as he is God the euerlasting Father, *Isay.* 9.6. So *Pharaohs* daughter was as *Salomons* daughter in respect of his princely gouernment: she is also his sister. *Cant.* 5.1. As he is man and tooke our nature, so hee is not ashamed also to call vs brethren. *Hebr.* 2.11. The Church also is a mother in respect of the faithfull which are begotten to the faith: so Ierusalem which is from aboue, *is the mother of vs all. Galat.* 4.26. Now then the Church must heare Christs voice: Christs sheepe will heare his voice. *Iohn.* 10.16. they wil neither heare nor follow a stranger. ver. 5. Christs voice is not to be heard but in the Scriptures: therefore other doctrine must not be receiued of the Church, then is taught and deliuered in the Scriptures. This directly impugneth the popish opinion of vnwritten traditions: which they bring in beside, yea contrary to the scriptures, which they hold, not to conteyne all things necessary to saluation. But the

The Church how the daughter of Christ, sister and mother.

The scriptures containe all things necessary to saluation.

the Apostle saith otherwise, that the Scriptures are able to make one wise vnto saluation: and to make the man of God perfectly prepared to euery good worke, 2. *Timoth.* 3. 15. 17. If perfect wisedome then bee found in the scriptures, what need is there of any other additions: whatsoeuer is added to that which is perfect, sheweth a defect and is superfluous: Therefore *Tertullian* saith excellently, *Nobis curiositate non est opus post Christum Iesum, nec inquisitione post Euangelium: Wee need no curious inuention after Christ, nor no inquisition after (or beside) the Gospell.* If any will search further, he is like a wayfaring man without a guide in a desert country, and as a shippe on the sea without a Pilot: to leaue the scripture is a way to error, not a stay from erring as he againe worthily saith. *Credunt sine scripturis, vt credant aduersus scripturas: They beleeue without Scripture, that they may beleeue against Scripture.* *Præscript. aduers. hæretic.*

10. Then to conclude where I began, the duetie of the wife, is to be directed by the husband, beeing a man of vnderstanding as in all other ciuill matters, so specially in religious exercises: Those wiues are to blame that refuse heerein to be guided, and those husbands more, which do not vse heerein to direct their wiues, but suffer them euen vnder their nose, as we say, to practise a contrary and the same a false religion: As many, themselues protestants (but cold ones, you may well thinke) doe suffer their wiues to be popish recusants: it is an excellent saying of *Ambrose, In mulierum insolentia etiam mariti notantur. Ambrose in* 1. *Cor.* 1. 14. *Euen the husbands are noted in the insolent behauiour of their wiues.* A wife suspected in religion, maketh also her husband to be suspected; Some women may bee so wilfully bent, and so frozen in their superstitious dregs, that they will not be remooued: I therefore onely speake against such careless husbands, as make no great conscience what religion their wiues bee of, neither take any great care to haue them better instructed. They remember not that saying of the Apostle: *What concord hath Christ with Beliall, or what part hath the beleeuer with the Infidell.* 2. *Cor.* 6. 11. And what true loue can there be betweene a protestant

Husbands should not suffer their wiues to bee of a strange religion.

stant and a Papist, a professor of the true faith, and a detester thereof. *Tertullian* saith right, *Domino non potest pro disciplina satisfacere, habens in latere diaboli seruum:* One cannot satisfie the Lord for religion, hauing the diuels seruant lying by his side. That Heathen Moralist spake diuinely; *That a woman should haue no friends, but such as are her husbands, and because the Gods are the chiefest friends, the wife should acknowledge no other Gods but those which her husband worshippeth:* and so hee concludeth; *That no sacred dutie performed secretly and by stealth by the wife, is acceptable to any of the gods.* But our ancient Christian writer much better; *In Ecclesia Dei pariter, In connubio Dei pariter:* They must be in the Church of God together, and in Gods marriage bed together. Thus while they accord in religion, and the wife followeth her husbands pious direction, all other things shall prosper, and vnitie in religion will bring forth cheerfulnesse and alacrity in euery action: *Eleemosynæ sine tormento, sacrificia sine scrupulo, cotidiana diligentia sine impedimento.* Their almes shall be without grudging, their spirituall sacrifice without offending, their daily diligence and endeauour without hindring, &c.

Lib. 2. ad vxor.

Plutarch. οὐδεμία γὰρ θεῶν ἱερὰ κλεπτόμενα δρᾷ παρὰ κεχωρισμένης γυναικός

Tertul. ibid.

Tertul. ibid.

Forget also thine owne people, and thy fathers house

11 First touching the literall and historicall sense, here is expressed the fidelitie and neere coniunction of the wife to her husband, that in regard thereof euen the father and fathers house must bee forgotten: therefore at the very first institution of marriage this rule was giuen: *For this cause shall a man leaue father and mother, and cleaue to his wife,* Gen. 2. 25. The wife must not for any others sake, forsake the *guide of her youth*; nor forget the *couenant of God*, Prou. 3. 17. Where two reasons are giuen; because her husband, though now olde, was somtime young, and a guide to his wife in her youth, when shee could not gouerne her selfe; as he pleased then, so must he still: and the other reason is, because a couenant was made betweene them

The loue of the husband greater then of the Parents

them before God, which muſt not be broken. Thus *Sarah* firſt, and afterward *Rebecoah*; *Leah* alſo and *Rachel*, left their countrie, father, and fathers houſe, and did follow their husbands, *Abraham, Iſaac and Iacob.*

12 *Michol Sauls* daughter hearkened not to her father, but againſt his minde preſerued the life of *Dauid* her husband, 1. Sam. 19. 12. Yea the Heathen women by the light of nature were taught to preferre the loue and life of their husbands before all other: as *Cleopatra Antiochus* daughter the great, being giuen in marriage to *Ptolomeus Epiphanes*, with an intent to make away her husband, yet tooke her husbands part againſt her father, which is thus briefly touched in *Daniel, She ſhall not ſtand* on his ſide, *neither be for him*, Dan. 11. 17. Diuers ſuch examples of noble women, that were faithfull to their husbands, and kept continuall remembrance of them, are alleaged by *Hierome*, as *Bilia* the wife of *Duellius*, when her husband being caſt in the teeth, that he had a ſtrong breath, and was angrie with her that ſhe told him not of it, made this modeſt anſwere: *Feciſſem, niſi putaſſem omnibus viris ſic os olere:* I had done it, but that I thought euery mans breath to ſmell ſo. *Martia Cato* his daughter mourning for her husband, being asked, *Quem diem haberet luctus vltimum ait, quem & vitæ: What day ſhall be the laſt of her griefe:* the ſame *ſaith ſhee, that ſhall be of my life. Valeria*, the wife of *Seruius*, would not conſent to marrie any other, ſaying, *Seruium ſemper viuere:* That her husband *Seruius* liued ſtill.

Heathen women faithfull toward their husbands.

Lib. 1. aduerſ. Iouinian.

13 For ſuch is the ordinance of God, that man and wife are counted one fleſh, Geneſ. 2. 24. To diuide then and ſunder the affection betweene man and wife, were all one as to rent one member from another. Like as then in a picture, the firſt colours, which are drawne ouer with new, are forgotten, and no more appeare: And as a plant graft into a new ſtocke, knoweth his former place no more, but is incorporated into the other: and as a piece of cloth taken to mend a garment, is now become a part of the ſame: ſo the neare coniunction of the woman with the man, doth

The reaſon why there ſhould be ſuch a firme coniunction betweene man and wife.

doth obscure all other kindreds, euen as the sunne doth darken the starres: and as *Abimelech* said to *Sarah* of *Abraham*, that *hee was the vaile of her eyes*, Genes. 20. 16. that shee should not looke vpon any other: so mutually the husband and wife are each to other, both a vaile to their eyes, and a couer to their affections, not with the eye to face or fancie, or with the heart to embraee any other.

Quæstion Rom. q. 29. Plutarch. Among the Romans the custome was, that the Bride coming home was not suffered to goe ouer the threshold her selfe, but was carried ouer: and the Boetians had the like fashion, to burne the axeltree of the cart before the doore; to signifie, that the wife was to keepe home, not to gadabroad, or thinke of her remoue; but to settle her affection vpon her husband, and house affaires: and the same may seeme to be the meaning of the word *husband:* as if you would say, an *housebond:* he is as a band to hold and keepe his wife at home.

14 But though the woman must forget her fathers house, in comparison of her new house and husband; yet her dutie to her parents must not bee forgotten: It is then spoken comparatiuely, as many like places are frequent in Scripture, not vttered simply & absolutely. Indeed it is the fault of many, that are preferred in marriage, who seeme to forget their poore parents: For which cause our blessed Sauiour findeth fault with the Iewes *Corban*, in giuing to the altar, and neglecting their parents, Marc. 7. 11. So did not *Ioseph*, who being married in Egypt, and aduanced to great honour, forgot not his aged father *Iacob:* nor yet was *Dauid* carelesse of his Parents, but in the middest of his troubles committed them to the custodie of the king of Moab, 1. Sam. 22. 4. *Ambrose* doth well taxe such forgetfulnesse in children of their parents: *Non pudet te fili, si te ingrediente in ecclesiam, alienis manus, prætermissa filia, anus mater extendat, dum tu transeas sublimi collo, &c.* *Art not thou ashamed O thou daughter, that when thou entrest into the Church, thine aged mother should put forth her hand to an other, omitting her daughter, while thou passest by, with thy necke stretched out, wearing iewels and rings, &c.*

Parents not altogether to be neglected for the husband or wife.

In Luc. c. 18.

&c. So then the husband must bee preferred, and yet the parent not neglected: the one in the first place must be remembred, but the other not altogether forgotten and reiected. So *Hierome* shall shut vp this place, who thus writeth: *Seruite patribus futuri patres, seruite matribus vt & coniuges vestræ mereantur matres nuncupari: Obserue your fathers, you that hope to be fathers, and be seruiceable to your mothers, that your wiues also may be thought meet to be called mothers.* *Lib. de honorand. parentib.*

15 Now the spirituall sense of these words doth leade vs to vnderstand it of the Church: shee must forget her people and fathers house: either the idols which she worshipped in the time of Pagan idolatrie; for so they called their idols their fathers. *Ierem. 2. 27. saying vnto a tree, thou art my father, and to a stone thou hast begotten me.* Thus *Cyril*; or the diuell may bee vnderstood, who is the father of the wicked, as *Augustine, Vndecunque venerunt gentes à patre diabole venerunt, sed patri renuntiauerunt: From whence soeuer the Gentiles came, they came from their father the diuell, but they haue renounced their father:* or the Iewish rites and ceremonies are here insinuated, which must be left and forgotten vnder the Gospell, as *Lyranus*, or generally, as *Iustinus Martyr* interpreteth, these words doe teach vs to *forget our old countries manners whatsoeuer:* which sense is more full then the rest. The Church of God then is admonished, that being called from Iudaisme and Gentilisme, she should retaine neither, their superstitions in religion, nor errour of life & conuersation: here then the Pseude-Christian Romanists may iustly bee taxed, who in their superstitious seruice, doe retaine many rites of the old Pagan Romans their predecessors: and maintaine many of their points of doctrine: As in their fasts and abstinence from meate, their festiuals, idols, multitude of saints, censings, purgatorie, free will, and in many such like they reuiue the old Pagane fashions and opinions: And this their corrupt imitation of them is iustified by one of their owne Bishops, and not one of the meanest of them; namely, *Gregorie* the first, who giueth this aduice: *Festa pa-*

How the Church must forget her father.

Catechis. 7.

Exposit. in Psal. 44.

τῆς πατρῴων παλαιῶν ἐθῶν ἐπιλαθέσθαι. *Dial. cum Tryphon.*

The new Romanists retain the superstitious rites of the old Pagans.

ganorum sensim in Christiana esse commutanda, & quædam ad eorum similitudinem facienda, vt facilius fidei Christi-
Lib.9.Epist.71. *anæ accederent. The Pagane feasts must bee by little and little changed into Christian festiuals, and some things must be done like vnto them, that they may the more easily bee brought to the Christian faith.* But S. *Paul* hath giuen vs another rule, not to doe euill that good may come thereof, Rom.3.8. And herein I preferre *Tertullians* iudgement, who giueth this caueat touching the doctrine of the Heathen Philosophers. *Quid Athenis & Hierosolymis, quid*
De prescript.aduers.hæret. *Academie & Ecclesiæ, quid hæreticis & Christianis? What hath Ierusalem to doe with Athens, the Church with (Plato* his) *Academie, Christians with heretickes?* And of *Plato* the
Lib.de anim. best and most diuine of all the Philosophers, he saith: *Doleo bona fide Platonem omnium hæreticorum condimentarium factum: I am sorie in very deed, that Plato hath giuen the taste and assay to all heretickes.* And concerning other Heathenish rites and fashions hee giueth this rule: *Vt nihil dandum idolo, sic nec sumendum ab idolo: As nothing must be giuen to an idoll, so neither must any thing bee taken from an idoll.*

16 And to returne to the duties of carnall marriage, as this last point concerneth the spiritual: as wiues are taught to haue their husbands bed in remembrance, and to keepe themselues true and faithfull vnto them: so men must also to their wiues fidelity be answerable in the like chastitie againe: euery man must keepe him to his wife, as the woman must hold her selfe to her husband, according to the Apostles rule, 1. Cor.7.3. *Augustine* saith well to this purpose, *Intactam quæris, intactus esto, puram quæris, noli esse impurus? &c. tu exigis hoc ab vxore, & non vis reddere hoc vxori; & vis vxorem tuam victricem esse, & tu victus*
Serm.46.de verb.Dom.De decem chord. cap.3. *iaces,* &c. *Dost thou seeke a wife vntouched of others, be not touched thy selfe: wouldest thou haue her pure, be not thou impure:* And againe, *Dost thou require this of thy wife, and wilt not thou render it to thy wife: wilt thou haue thy wife a conquerer, while thou art conquered?* Whence then is it that men herein take vnto themselues greater liberty then women?

The man and wife equally bound the one to the other.

women? Among many Nations, as the Italians, Spaniards and Turkes, it is counted a capitall crime in the wife to tread awry, but in the husband it is vsuall and veniall: the Scriptures giue them no warrant thus to presume: they are both vnder the same law of wedlocke, and must both draw in the same yoke. Likewise women must learne here not to bee wearie of their husbands, he that pleased them being young, now must not dislike thē being old. *Ambrose* here writeth excellently, who shall speake in his owne words: *Horrendus & incultus est vir, semel placuit, nunquid vir est frequenter eligendus? comparem sui bos requirit, & equus diligit, & si mutetur alius, iugum trahere nescit compar alterius, tu iugalem tuum repudias? Is thy husband growne vnhandsome and vncomly, he once pleased thee, wouldest thou euer bee choosing of an husband? the Oxe and Horse like their mate, and if hee bee changed, they know not how to draw the yoke: and dost thou refuse thy yoakefellow?*

Men and their wiues must bee mutually content one with another.

Hexemer. lib. 5. cap. 7.

Vers. 11. *So shall the King haue pleasure in thy beautie.*

17. As the wife must shew her selfe dutifull, so the husband must be regardeful: she must be louely, and he louing: she amiable, and he plyable vnto her loue. Thus the Preacher aduiseth, *Reioyce with the wife, whom thou hast loued all the daies of the life of thy vanitie:* Eccles. 9.9. So also the Wiseman in the Prouerbes, *Reioyce with the wife of thy youth, let her be as the louing Hind and pleasant Roe: let her breasts satisfie thee at all times:* Prou. 5.19. Euen as the Roe Buck is noted to be most louing and fond vpon his Hind; so should the husband bee addicted to his wife: as the infant is tied to his mother breastes; so the man should be wedded in affection to his wife. There should then be a reciprocall and mutuall loue betweene them: as of the husband it is said: *The heart of her husband trusteth in her:* and of the wife, *She will doe him good, and not euill all the daies of her life,* Prou. 31.11.12. So Cantic. 2.16. *My welbeloued is mine and I am his.*

Loue between man and wife must be mutuall and reciprocall.

18. So the Scripture giueth testimonie of *Isaac*, that he loued

loued *Rebeckah* his louely wife, Genes. 24.67. and *Iacob* was so affected to *Rachel*, that he was contented to serue for her seuen yeeres: and, *they seemed vnto him but a few daies, because he loued her*, Genes. 29.20. When *Dauid* heard that the Amalekites had burned *Ziglag*, and carried away his two wiues: *Ahinoam* and *Abigaile*, *hee was in great sorrow*, and aduentured his life to encounter (hauing onely foure hundred men) with all the hoast of the Amalekites to rescue and recouer his wiues, 1. Sam. 30.6.10. yea this entire affection of the man and wife is so agreeable to nature, that euen the Heathen, being but natural men, herein may make Christians ashamed: *Tiber. Gracchus* was so affected to his wife, that two snakes being taken in his house, the male and the female, and being told by a southsaier, that if the *he* were let goe, his life were saued, if the *shee*, his wiues: he spared the female, and so preferred his wiues life before his owne. But the Heathen could find no measure in their affections: *Marcus Plautius* hearing of the death of his wife *Horestilla*, ran vpon his owne sword, and so died with her. So *Portia*, the wife of *Brutus* hearing that hee was killed, swallowed downe burning coales, and ended her life: Such immoderate passions of vnbeleeuers, at the least should teach Chistians to haue moderate affections.

Examples among the Heathen of most louing husbands and wiues. *Ex Valer. Maxim. lib. 4. c. 6.*

19 For where there is not a reflection of loue, it cannot continue: the wise man saith, *A man that will haue friends must shew himselfe friendly*. Prouer. 18.24. according to that saying, *vt ameris, amabilis esto*, *Hee that would be loued, must shew himselfe louely*: The spouse saith, *Set me as a seale on thy heart*, Cantic. 6.6. like as a seale leaueth the like print to it selfe, where it is stamped: so the heart of two louers and friends must one answere another: *Euen as the face answereth to the face in water: so is the heart of man to man*, Prou. 27.19. As it is a bad looking glasse, *if it make a cheerefull countenance looke sad*, and a sad cheerefull: so is it when the countenance of the man and wife are not alike one to the other, when the one smileth, the other frowneth, where as the one should be as the looking

The sweet society betweene man and wife. εἰ χάροντος εἰκονα σκυθρωπὴν ἀπυδίδωσι, &c. *Plutarch.*

looking glaſſe of the other: The Wiſe man ſaith, *drinke the water of thine owne ciſterne:* Prou.5.15.As a man will delight in his owne ſprings, and ſolace himſelfe in his owne houſe: ſo ſhould the man be linked to his wife: *the King is tied in the rafters:* Cantic.7.5.where ſhould a man ſport and recreate himſelfe, but in his owne garden of pleaſure. So is it in the Canticles c.5.1. *I am come into my garden, my ſiſter, I gathered my mirrhe with my ſpice, I ate my honie combe with my honie, I dranke my wine with my milke:* ſuch pleaſure and delight ſhould the man take in the beautie and vertue of his wife.

20. But doth the Prophet here meane onely externall beautie? no verilie: there is an inward beautie of the mind far ſurpaſſing the other: for outward fauour without good behauiour is nothing, and a comely face, that hath not a ſeemely grace is not to be ſet by. We know what the Wiſe man ſaith, *As a iewell of gold in a ſwines ſnout, ſo is a faire woman, which lacketh diſcretion,* Prou.11.22. Some haue the outward, but not the inward beauty, as painted *Ieſabel*, ſome haue the inward only, as *Zipporah*, *Moſes* wife, that was an Ethiopiſſe: ſome haue both, as *Sarah* and *Rebeckah*: But vertue is more to be reſpected then feature, and faithfulneſſe then fineneſſe, and good conditions, then goodlie ſhewes and faſhions: as hee well ſaith: *Nolo te ſponſum Veneris fieri ſed Palladis: I would not haue thee an husband to Venus,* (whom the Poets made the goddeſſe of loue) *but of Pallas,* to whom they attributed wiſdome: beautie age decaieth, ſickneſſe waſteth, and care empaireth: but vertue none of theſe abateth. And loue grounded vpon that which fadeth, will ſoone fade, but ſetled vpon vertue it neuer vaniſheth. Let *Hierome* alſo here conclude: *Amor formæ, rationis obliuio eſt, & inſaniæ proximus; the affectiõ to beautie is the obliuion of reaſon, and the occaſion of madneſſe.*

The inward beauty is to be preferred before the outward.

Valer. ad Ruffi.

21. *The King ſhall take delight in thy beautie.* This being in the ſpirituall ſenſe applied to the Church ſheweth, that God taketh pleaſure in his Saints, being regenerated by grace, and waſhed white in the blood of the lambe: Reuel.7.14. And ſo wiſdome ſaith, *My delight is with the*

The inward beautie not graft in nature, but increast by grace.

*children of men. Pro.*8.31. But this beauty she hath not of her selfe: it is God that maketh our *crimson sinnes as white as snow. Isay.*1.18. Man by his nature now corrupted is become deformed, and hath no power to do any thing, that is good. Then are the Romanists deceiued, that hold, *aliqua bona opera fieri posse ab infidelib. solis naturæ virib.* that some *good workes may be done by infidels, by the only strength of nature.* But the Scripture is contrarie, *without me you can doe nothing*, saith our blessed Sauiour, Iohn 15.5. So then this beautie that Christ is delighted with, is not of nature, but by grace altogether, as *Augustine* here well saith: *Quicquid habes vnde illi placeas, ab illo habes: What soeuer thou hast wherewith he is pleased, all of him thou hast receiued.* And euen this beautie which wee haue by grace is not yet perfect, our light is obscured with some darkenesse, our fauour blemished with some deformitie: yet so, as our defects are made vp in Christs perfection, and our spots washed away in his blood: and so the Church being accepted of God in Christ, may say, *I am black and yet comely*, Cant.1.5.

Bellarmine, Lib.5 de grat. c.9.§. sciendum.

Expos. in Psal.44.

How the man should erre in the loue of his wife.

22. Now learne ye husbands, how to carry your selues toward your wiues, delight in their beautie, accept of their person: let the wife say of her husband, *My welbeloued is the chiefest of ten thousand*, Cant.5.10. and let the husband say of his wife, *O the faire st among women*, Cantic.5.17: so must the wife be in the husbands eie. And this is that the Wise man meaneth, *erre in her loue continually*, Prou.5.19. for so the word here vsed שגה *shagah*, signifieth: which the Septuagint translate by the word σομπεριφερέσθω, carried as it were, and led about by her loue. This is a safe kind of wandring, an wholesome errour, yea an errour without errour, for one to please himselfe in his opinion of his wife, and she of her husband. But yet foolish fondnes must bee shunned as an vncomely thing: which was *Sampsons* ouersight toward *Dalilah*, who besotted with her loue, opened vnto her the secrets of his heart to his owne confusion: *Hierome* reporteth out of *Seneca*, of one that was so vxorious, that when he went abroad, hee would gird himselfe with his wiues hose-garter, and could not endure her

Iudg.16.

Lib.1.aduers. Iouinian.

out

out of his ſight, and would drinke of that ſide of the cup which ſhe drank of, as the Poet ſaith of Paris: *Et qua tu biberas, hac ego parte bibi: Where thou laieſt thy lips, there will I drinke alſo.* And ſo he concludeth, that, *Sapiens vir iudicio debet amare non affectu. nihil fœdius, quam vxorem amare tanquam adulteram: A wiſe man muſt loue not by fancie and affection, but by iudgement and diſcretion: and there is nothing more ſenſeleſſe, then to loue the wife as an adultereſſe.* But becauſe this fault is ſomewhat rare, for a man to loue his wife too much, but the common errour is, for each to loue the other too little; this therefore would bee vrged more, the other need to be preſſed leſſe. Some there are which are intemperate toward their owne wiues, as *Ambroſe* reporteth of one *Theotymus*, that hauing ſore eies, and being warned by his phyſitian to forbeare the companie of his wife, yet would not refraine, ſaying, *Vale amicum lumen, Farewell my ſight, my friend.* Yet more are to be found, that deſpiſe their lawfull wiues, and offend in ſtrange fleſh: which is a monſtrous and vnnaturall thing, for a man that is married to be eſtranged in affection from his wife, and the wife likewiſe: for *no man euer yet hated his owne fleſh:* Epheſ. 5. 29. but the man and wife are one fleſh: ſo that as *Hierome* well ſaith; *Impudicitia monſtrum eſt non vitium, in aliena vxore omnis amor turpis, in ſua nimius: Vnchaſteneſſe is a monſter rather then a vice, and all loue in another mans wife is vnſeemely, in his owne wife onlie too much.*

Ibid.

Too much fondneſſe not commendable.

Lib. 4. in Luc.

Men offend more in too little loue, then too much.

Lib. 1. aduerſ. Iouinian.

For he is thy Lord and reuerence thou him.

23. The Hebrew word here vſed שחה *ſhacah*, ſignifieth to bow, which the Septuagint tranſlate by the word προσκυνεῖν, which ſignifieth indifferently, as the Hebrew word alſo doth, to bow the bodie, either with religious adoration, or ciuill reuerence: firſt then if it be applied to the hiſtoricall ſenſe, here is the third dutie required in the ſpouſe, which is dutifull obſeruance and reuerence, which the wife is to yeeld to the husband, & ſo the Apoſtle willing wiues to be ſubiect to their husbands, Eph. 5. 22. meaneth generally the

dutifull carriage of the wife, both her obedience in action and endeuour, and her obeysance in fashion and behauiour toward her husband. And to this purpose Saint *Peter* alleageth the example of *Sarah*, that vsed *Abraham* most respectiuely in speach, calling him אדני *adonai*, *Lord*, 1.Pet. 3.6: as we reade, Genes. 18.12. So did *Bathsheba* to King *Dauid*, calling him Lord, and bowing vnto him: 1.King. 1.16.17. And if it be here said, that she did this reuerence to him as King, not as her husband (though it were, I confesse so much the greater, because hee sustained both persons) yet that some honour is due vnto the single person of the husband, looke vpon *Abigails* example, who bowed her selfe to the ground, when *Dauid* sent to take her to his wife, being not yet King: 1.Sam.25.41.

A wife must be obseruant in word and deed.

24. For the man is the image and glorie of God, 1.Cor. 11.7. and after a more speciall manner; and therfore to be reuerenced of the woman: there is an image of God, common both to the man and woman: they were both created according to Gods image, Genes. 1.27. whether wee vnderstand this image with *Gregorie Nyssenus*, of mans excellencie: *Omnis boni factam esse participem humanum naturam.* That mans nature is made partaker of euery good thing, hauing a mortall bodie and an immortall soule. Or with *Ambrose*, of the mind and vnderstanding; wherin was man created according to the image of God, *nisi in animæ substantia*, but in the substance of the mind? Or with *Theodoret* of the principality of man: he is created according to the image of God, *quoad imperium & principatū*; in respect of his dominion and principalitie ouer the creaures. Or with *Cyrillus* of Alexandria, of righteousnes, and holines; *Quod diuinam efficit effigiem, vtiq; sanctificatio est:* That which maketh the shape of God in man, is sanctification, &c. as the Apostle, the best enterpreter of *Moses* expoundeth it, Ephes. 4.24. This kind of image is common both to the man and woman. But there is a peculiar kind of image of God, which is more in the man, then the woman. *Tertullian* referreth it to the bodie: God, saith hee, *Christum sermonem hominem intuens futurum, &c.* foreseeing Christ

How the man is the image of God.

Lib. de creat. cap. 23.

Exhortat. ad virgin.

In 11. cap. 1. Epi. ad Corinth.

Lib. 6. dialog.

Wherein the image of God in man consisteth.

Christ the Word to be made man, said, *Let vs make man according to our image, &c. Ambrose* vnderstandeth it thus: that as *ex Deo omnia*, all things are of God, so al men came of *Adam. Augustine* thus: *Quia in homine plus viget ratio*, reason beareth more sway in man, then woman; and therfore he is said more principally to bee made according to the image of God: But *Theodorets* exposition is most agreeable, *mulier viro subiecta est, & ei parere iussa:* the woman is subiect to the man, and willed to obey him, &c. so man is appointed to bee her ruler, and therein is the liuely image of God, who ruleth all things.

Lib. 5. aduers. Marcian.

Ex citation. gloss. ordin. in 1. Cor. 11. v. 7.

Ibid. vbi supra.

25. The woman then must applie her selfe to her husband, seeking by her humble and meeke behauiour to content him: as the Wise man saith: *A soft answer putteth away wrath:* Prou. 15. 1. euen as soft things doe daunt the force of hard and violent, so doth gentlenesse asswage furie: euen as the soft water breaketh the hard stones, Iob 14. 19. as the bulrush by bending it selfe, scapeth the violence of the streame, Isay 58. 5, when the strong Cedars are broken: so should a woman by her discreet behauiour discerne how to calme domesticall stormes: as *Abigaile* did forbeare to speake to her husband till the drinke was ouer: 1. Sam. 25. 37. Women must not seeke to be crosse and contrarie to their husbands; to frowne when they fawne, and to bee merrie when they are heauie: but like as Physitians say, that the blowes on the left side *are felt on the right:* and they vse to let blood on the contrarie side, so should the man and wife be continually affected one with anothers griefe: They should each take heed of anothers offence, and specially beware that they prouoke not by hastie and vnaduised speech. *Ambrose* noteth well vpon those words of the Psalme: *I thought I will take heed to my waies, that I offend not in my toung; Aliæ sunt viæ, quas debemus sequi, aliæ, quas custodire, sequi vias Domini, custodire nostras: There are some waies which we must follow, some that we must keepe; we must follow Gods waies, and obserue and keepe our owne, &c.* So the way of the tongue must bee carefully kept, for in this way it is an easie matter to trippe and stumble.

How the wife ought to apply her selfe to her husband.

αἰσθησιν ἐν τοῖς δυξιοῖς ἀναφέρειν.

In Psalm. 38.

26. Now whereas, as is before obserued, this incuruaton and bowing of the body was vsed both in religious adoration of God, and in the ciuill obseruation of men: as here this text first historically was verified in *Salomons* Queene, that shewed reuerence vnto him, so is it spiritually performed in the Church, in adoring of Christ. Hence is it gathered, that there are two kinds of adoration, one that is ciuill yeelded to the creature, the other religious onely peculiar to God the Creator: this distinction is taken out of the Scripture: for *Peter*, when *Cornelius* fell downe at his feet and worshipped him: Act. 10. 25. forbad him to doe it: But when the Shunamite tooke *Elisha* by the feet, falling downe before him, 2. King. 4. 27. as *Abigail* did at *Dauids* feet, 1. Sam. 25. 24. hee did not forbid her so to doe, but checked his seruant for thrusting her away from his feete: the reason of this difference is, that the one was a religious worship, which is not to be accepted, the other ciuill, which cannot be excepted against. *Gregorie* noteth this difference well, vpon those words, Genes. 49. 8. *Thy fathers sonne shall worship thee. Iste sermo paulo durius refertur ad Iudam, nisi abusiue dicamus, adoratos esse quasi reges a fratrib. This is somewhat harsh, if it be referred to Iuda, vnlesse wee say, that abusiuely, the Kings were adored of their brethren.* Adoration then is either properly so called, and it belongeth onely vnto God, or it is so called by a certaine abuse of the word, and so it may be giuen vnto men. These two kind of worships are distinguished three waies: by the conception of the vnderstanding, the intention of the will, and the disposition of the bodie: so in diuine worship, first, the iudgement is informed of some diuine presence, as *Ioshua* was, after he vnderstood who it was that appeared vnto him, Iosh. 5. 14. then he framed his affection to an humble kind of reuerence. And lastly his deuotion shewed it selfe in the outward action, he fell on his face to the ground. But they are not so well discerned, by the outward gesture of bowing, kneeling, falling downe, and such like, as by the other two: for these externall actions are indifferently vsed in both kinds of worship, sauing that in the diuine,

Of two kinds of worship religious and ciuill.

Homil. 17. in Genes.

How the religious and ciuil worship are distinguished.

diuine, the more deuout the mind is, the more lowly the bodie striueth to shew it selfe: as both S. *Peter*, *Act.* 10. and the Angell, *Reuel.* 21. knew by the outward preparation of the body, what *Cornelius* and *Iohn* intended to doe. This difference in the outward behauiour is well obserued by *Origen* out of the parable *Mat.* 17. how that the seruant that ought so many talents πεσὼν προσεκύνει, *procidens adorauit*; falling downe worshipped ver. 26. but the fellow seruant πεσὼν παρεκάλει, *procidens rogauit*, falling downe entreated onely. *Tract. 7. in Mat.*

27. Heere then we refuse the popish curious distinction of religious worship, the higher, and lower, that due onely vnto God, this giuen vnto Saints: and the ciuill honour they make a third kind. But the Scripture acknowledgeth but one onely kind of religious worship, and that due only to God: the Angel simply forbiddeth *Iohn* to worship him, and biddeth him to worship God. *Reuel.* 22. 9. The Angel would not simply haue refused religious worship, if any part of it had beene due vnto him, vpon the which place *Ambrose* thus inferreth: *Nec Dominus vtique se adorari pateretur, nisi quia Deus est. Neither the Lord would haue suffered himselfe to bee worshipped, but that he is God: Augustine* also so vnderstãdeth that place. *Recte scribitur hominem ab Angelo prohibitum, ne se adoraret, sed vnum Deum. It is well written, that man was forbidden by the Angell to worship but God onely.* And further the same father sheweth what manner of worship is due to Saints. *Honoramus eos charitate non seruitute &c. Wee honour them by charity, not by seruice:* And againe as hee is cited in one of their owne Councels: *Eo societatis et dilectionis cultu (honoramus) quo in hac vita sancti homines a nobis coli possunt. We honour them with that fellowship and louing reuerence (or worship) wherewith holy men may be worshipped in their life:* What is that else but a ciuill kind of worship although in a higher degree, as the King and his counsellers are reuerenced with a ciuill honor, yet one more then another: the worship then which is giuen to the creatures admitteth diuers degrees, but not other kinds. And so *Cyrill* shall conclude this place: *Sanctos Martyres nec adorare consuemimus: laudamus eos potius*

Bellar. lib. 2. de Sanct. c. 22.

Religious worship onely due to God.

In 9. c. ad Rom. part. 3.

De ver. relig. cap. 55.

Ibid. *Cited. Concil. Moguntin. c. 45.*

Lib. 6. contr. Iulian.

summis

summis honoribus, quod pro veritate strenue certarunt. Neither vse we to adore Saints, wee set them foorth rather with great honors, because they did striue valiantly for the truth:

28. But to adde somewhat of the spirituall sense: the Church is heere taught to adore Christ in his humanity, as being her most high and mighty Lord: the Apostle saith, alleaging a place out of the Psalmes: *when hee bringeth in his first begotten sonne into the world, he saith, let all the Angells worship them, Hebr.* 1.6. Hee is worshipped with Diuine worship, as God and man: where by the way I will giue a touch of that notable error of *Bellarmine*, who affirmeth directly, that the Diuine worship called *latria* is not due vnto Christs humanity, but the inferior religious worship which is giuen vnto creatures as Angels & Saints called *dulia:* but yet there is a higher degree called *Hyperdulia*, a *Superseruice* as we may call it; which hee saith their Diuines doe attribute, *soli humanitati Christi et matri eius*, onely to the humanity of Christ, and to his Mother &c. But if two kinds of adorations belong vnto Christ, one, as he is God, an other as he is man, how farre will this be from the heresie of *Nestorius*, who affirmed two persons to bee in Christ, and so consequently two Christs: for adoration is a dutie giuen vnto the whole person, if two adorations, two persons: and therefore the Fathers assembled in the Ephesine synode against *Nestorius*, did labour to prooue, that Christ God and Man was to bee worshipped with one entire adoration: as *Cyrill* prooueth it by that place, *Iohn.* 9. 33 37. *Vnum filium adorauit cæcus à natiuitate: quis est Domine filius Dei, vt credam in eum. Christus vero seipsum cum corpore ostendebat, qui loquitur tecum ipsa est. The man which was blind from his birth did worship one sonne, who is the sonne of God, Lord saith he, that I should beleeue in him:* but Christ *sheweth himselfe with his body, hee that speaketh with thee, is hee, &c.* And in the other place the same *Cyril* directly thus affirmeth with the rest of the Fathers of the Ephesine counsell: *Vnus intelligitur Christus vna seruitute cum carne adorandus. One Christ is vnderstood to be adored with one seruice together with his flesh:* and heereupon they made this Canon,

One adoratiõ due to Christ as God & man, against Bellarmine.

Lib. 1. *de sanct. c* 12. *ff. tertia.*

De incarnat. vnigenit. c. 26.

Epist. de Synod.

Si

Si quis audet dicere assumptũ hominẽ coadorandum Deo verbo et conglorificandum —— ac non potius vna supplicatione veneratur Emanuel, vnamq; glorificationem dependit anathema. &c. If any dare say, that the man assumed is to be worshipped and glorified together with the word, and dooth not rather with one supplication worship Emmanuel, and giue vnto him one glorification, let him bee an anathema, that is, accursed. Now that deuise of *Bellarmine* cannot serue his turne, that this kinde of worship is to bee giuen to Christ. *Si seorsim humanitas Christi consideretur:* If the humanity of Christ be considered apart: for this is a meere imaginarie suppositon, for then is it not Christs humanity, if it should be seuered from him: adoration is a thing in act: that also must be in act, to the which adoration is giuen: but such an humanity as Christs is, seuered, in Christ cannot be. I omit heere that other error, in that hee ioyneth Christs humanity, which is vnited in one person to his Godhead and the Virgin *Marie* to be fellows together in this kind of Worship: but I leaue this as impertinent to our purpose, onely I send him away with that saying of *Tertullian* against *Marcion*: *Non valebit blasphemiæ surculus, arescet cum suo artifice.* This *branch of blaspemy shall not prosper, it shall wither with the author.*

Ephesin synod. can. 8.

The diuine & humane nature in Christ cannot be seuered.

Lib. 2. cont. Marcion.

29. Now to conclude, and to end, where I began, with the reciprocall and mutuall dutie, that ought to be between man & wife: as she is to obserue her husband, so he must be kind and louing: *Husbands must not be bitter to their wiues. Coloss. 3. 19. They must dwell with them as men of knowledge, and giue honour to women as vnto the weaker vessell. 1. Pet. 3. 7.* A brittle vessell, if it be not handled charily, will easily bee broken, and so a woman, not discreetly vsed may soone be spoyled: much may by gentlenesse bee obtained on each side, which by rigor and churlishnes cannot be compassed. That fable hath heere a good vse: how the Sunne with his still heate caused the wayfaring man to lay aside his garments, which the wind with his boysterous blasts could not plucke from him. So married couples should seeke to win one another by lenitie, not to weary them by extremity.

Married couples must one beare with another.

Plutarch de precept. coniugal.

But as it is said of *Cyrus* souldiers, that they were charged, that if their enemies came vpon them with clamour, they should receiue them with silence, and if they were silent to set vpon them with noyse, so should man and wife, with comfortable speech, refresh one anothers sad silence: and they should obserue that rule which *Ambrose* prescribeth to be followed in friendship: *Neque monitio aspera sit, neque obiurgatio contumeliosa: sicut enim adulationis expers amicitia, sic aliena insolentia. Let not admonition be rigorous, nor reprehension contumelious: for as friendship is void of flatterie, so is it farre off from insolencie.*

Lib. officior. 3. c. 16.

30. Now for the shutting vp of all; to apply this to the present occasion, namely this honourable mariage now solemnized between the most noble Prince Lord *Fredericke*, and the most excellent princesse the Lady *Elizabeth*: in this princely couple is now this Scripture verified: in her Highnes, this; *Hearken O daughter and consider, forget thine owne people and thy Fathers house*; the Lord hath prouided for her a comforter in steed of her worthie brother departed, hee shall be a solace vnto her, and bring her to forget this heauinesse of her Fathers house: she need not to complaine as he doth, that lost one of his friends: *Ex duobus oculis vnum perdidi; Innocentium enim partem animæ meæ repentinus febrium ardor abstraxit, nunc vno et toto mihi lumine Euagrio fruor; Of my two eies I haue lost one, Innocentius euen a part of my soule, a burning feuer hath suddenly taken him away, now I onely enioy Euagrius my sole and onely light:* for although in like manner that cruell feuer did as it were put out one of her eies for the time, in the death of Prince *Henry*, yet is it renewed againe, in her noble spouse: that now shee seeth againe w both her eies; Prince *Charles*, her deerest brother, and Prince *Fredericke* her amiable spouse: of this vertuous Princesse we may say in the words of *Salomon: many daughters haue done vertuously, but thou surmountest them all: fauour is deceiptfull, and beauty is vanity, but a woman that feareth the Lord, she shall be praised. Prou.* 31. 29. 30. And on the other side, in this illustrious Prince, that other saying wee doubt not but is fulfilled: *the King shall delight in thy beautie.*

The application of the text to the present marriage of these excellent Princes.

Hieron. ad Rusticum.

beautie: God hath we truſt ſo prouided, that they ſhall bee [illegible] a mutuall comforter. *In conſilijs fidelis, in proſperis læta, in triſtibus mæſta. Ambr. lib. offic. 1. 34. Faithfull in counſell, to reioyce together, when things are happy, and greeue together, when matters fall out ſomewhat heauie.* This louing coniunction and ſociety is encreaſed by their conſent in religion and piety: This knot ſhall ſurely hold, which not only a naturall affection, but a ſpirituall diſpoſition hath tyed: *Non vehementior eſt natura ad diligendum, quam gratia: For nature is not more forcible to beget loue, then grace:* where one of them is, there may be loue, where the better, there is greater loue, where both, there is a perfit loue, as he again ſaith: *Ad cumulandam ſpectat benevolentiam neceſſitudo gratia. Ambr. l. 1. offic. c. 7. Where grace maketh affinity there is nothing contrary to loue and amitie.* This double bond of matrimoniall affinitie and religious fidelity, ſo happely begun, God grant it may faithfully hold to their liues end, to Gods glorie, the Churches good, their own comfort, the wealth of both kingdomes: through the gracious benediction, and mighty protection of our euer Bleſſed Sauior and redeemer Chriſt Ieſus the ſpouſe of his Church, the King of Kings and Lord of Lords, to whom be praiſe for euer.

Amen.

So endeth the firſt part.

THE SECOND PART OF THE GLORY AND HONOR OF SALOMONS SPOVSE REPRESENTING the Church of God.

12. *The daughter of Tyrus with a present, shal make* [a] *supplication vnto thee, euen the rich of the people.*

13. *The Kings daughter is all glorious within: her cloathing is of broydered gold.*

14. *Shee shall bee brought vnto the King in raiment of needle worke: the Virgines after her, her companions, shall be brought vnto thee.*

15. *With ioy and gladnes shall they be brought, and shall enter into the Kings pallace.*

16. *In steed of thy Fathers shall thy children be: thou shalt place them for Princes in all the earth.*

[a] *Heb.* shall entreat thy face.

THE first signe and argument of the great glorie of this honourable spouse is the great presents, and costly gifts which the rich citie of Tyrus should bring, and solemnize this marriage with: what the glory and wealth of this Citie was, the Prophet sheweth, *Isai.* 23. 8. *Whose Merchants were Princes, whose chapmen are the Nobles of the world:* & what rich Merchandise Tyrus had, hauing traficke and entercourse with al nations of the world, *Ezechiel* setteth forth. chap. 27. thoroughout. Thus Tyrus among others should send their presents, not so much to haue the

What a rich citie Tyrus was,

fauour

fauour of the King, as afterward, they desired peace of King *Herode, because their country was maintained by the Kings land. Acts* 12. 20. for from thence they had their prouision of corne: as to shew their voluntary subiection, and congratulation in that solemnitie. The like is prophesied. *Psalm.* 72. 10. *The Kings of Tarshish, and of the Isles shall bring presents, the Kings of Sheba & Seba shal bring gifts.* This was so accomplished when *Hiram* King of Tyrus sent presents vnto *Salomon.* 1. *King.* 4. 10. And when the Queene of Sheba presented *Salomon* with rich gifts of gold, sweete odors, and pretious stones. 1. *King.* 10. 10.

2. Hereby is signified the prosperous and peaceable gouernment of *Salomon*, who for his wisedome was honored, and all countries adioyning yeelded obeysance vnto him: not by compulsary subiection, but by voluntary submission: which sheweth, that Kings then are most famous, and prosper best, when by iustice they mainteine tranquillitie at home, and amity abroad, not oppressing their subiects by tyrannie within, nor encroaching vpon their neighbours by rapine and iniury without. This was historically prophecied of *Salomon. In his daies shall the righteous flourish, and abundance of peace. They that dwell in the wildernes shall kneele before him, his enemies shall licke the dust. Psal.* 72. 79. And this was fufilled accordingly. 1. *King.* 4. 24. *Salomon* ruled ouer all the Kings *on the other side of the riuer, and he had peace round about him on euery side*: hee had peace not by violent compulsion, or fraudulent circumuention, but rather by friendly contentment, and as it were composition: as *Ambrose* testifieth of *Theodosius* the Elder, that clement Emperor. *Maluit sibi homines religione, quam timore astringere &c. de obit. Theodos. He had rather bind men vnto him by the feare of religion, then by a seruile condition.* Forren histories make honourable mention of *Agesilaus* the Lacedemonian, and *Pericles* of Athens: the first, hearing of a great slaughter of the Grecians hauing ciuill warre among themselues, cryed out, *fie Græcia* which hath slaine so many *as sufficed to ouerrunne all the Barbarians.* And *Pericles*, when the Athenians would haue gone out to fight with their

A kingdome prospereth more by clemency then tyranny.

Inter lacon. apotheg.

φεῦ τῆς Ἑλλάδος — ὅσοις ἀρκεῖ τοὺς βαρβάρους νικᾶν ἅπαντας.

Plutarch.

their enemies, ſealed vp the Armorie, and barres of the gates, and would not ſuffer them to goe out: ſuch moderation was in these valiant Captains, and ſo auerſe were they from the effuſion of bloud.

Whence it was that nations ſubiected themſelues voluntarily to Salomon. ſer. 40.

3. Now, if we will know the reaſon of this voluntary ſubiection of Tyrus and other countries vnto *Salomon*, it was his wiſedome, and care at that time to pleaſe God: as the Lord ſaid to *Elie*, *They that honour me will I honour, and they that deſpiſe me ſhall be deſpiſed.* 1. *Sam.* 2. 30. as *Ambroſe* excellently ſaith. *Quanto Deo vicinior es fuerimus, tanto aduerſarij à nobis longius repellentur: The neerer we are vnto God, the further are our enemies from vs.* And on the contrary, he bringeth in the example of *Valens* the Arrian Emperor, a great perſecutor of Gods Church, who was ouercome of the Barbarians, wherein the Lord ſhewed his iuſt indignation: *Vt ibi primum fides Romano imperio frangeretur, vbi fractum eſt Deo. lib.* 2. *de fid.* 4. *That there firſt faith ſhould be broken with the Romane Empire, where they had firſt broken it with God.*

The deſcriptiō of a mercifull and good gouernour, ſuch as by Gods goodnes, the Church and commō wealth of England & Scotland this day enioyeth, our gratious King *Iames*, and long may wee enioy him. Nilus in Egypt by the ouerflowing makes the fields fruitfull. Tiber by the inundation ſometime riſeth to the walls of Rome.

4. A righteous and peaceable King then, is like the raine that commeth downe vpon the mowen graſſe, to make it to grow, *Pſalm.* 72. 6. whereas bloudy gouernors are like ſithes which cut downe the graſſe: as the cutting King of Aſhur is compared to a ſharpe raſor, that ſhaueth the head, beard and haire of the feete, *Iſai.* 2. 20. The one is as an hiding place from the wind, and as a refuge from the tempeſt, *Iſai.* 32. 2. Whereas the other is as a ſtormie winde and tempeſt: the one as waters in a drye ground to refreſh it, *Iſai.* 32. 2. The other as ouerflowing waters, that runne ouer all, *Iſai.* 87. The one as comfortable, as when *Nilus aſcendit in arua*, the riuer Nilus riſeth vp to water the fields, the other terrible, as when *Tyberis aſcendit in mania*, the Riuer of Tyber ſwelleth vp to the walls: like a careleſſe inhabitant, by whoſe negligence the houſe droppeth thorough, *Eccleſ.* 10. 15. So is the common-wealth, when as by tumults and troubles, all things ſeeme to bee turned vpſide downe: the other, which preſerueth peace, is as one that healeth vp the breach, and as a repayrer of ruine, *Iſai.* 58.

58. 12. So that it is most true, which he saith: *Misericordia facilius liberat quam rapina, oratio longius vulnerat, quam sagitta. Ambros.* Mercy doth more easily deliuer then cruelty, and prayer woundeth further off then an arrow. Serm. 86.

5. Now whereas Tyrus sendeth gifts: heere it is to bee remembred, that there are diuers kinds of gifts: there is *munus gratulatorium*, a gratulatory gift, when one friend sendeth to another to testifie their loue and ioy, as *Esther.* 9.19. There is *compensatorium munus*, a compensatory gift, when one giueth by way of recompence for some wrong formerly done, as *Zacheus* did *Luk.* 9.8. There is *donum opitulatorium*, a releeuing and helping gift, as to the poore: and *honorarium*, a gift of honour, as presents sent to great persons, as *Iacob* thereby made a way with his brother. *Genesis.* 33. 8. And of this kind are the presents which the daughter of Tyrus heere offereth: and such honourable gifts, no doubt, this Princely marriage, shall be honoured with, both by noble persons at home and abeoad: Beside these, there is another kind of gift, not worthy to beenamed, *donum corrumpens et destructorium:* a corrupting and destroying gift, which is by bribing, and blinding the eies: such as *Felix* looked for at *Pauls* hand, but becaus̄e none came he left him bound still: *Acts.* 24. 28. Such gifts, it is to be feared, flye abroad too fast: but they haue the [a] rauens not the doues wings, to carry men from the Arke, not to bring them to it: Many a poore mans cause lyeth bound with *Paul*, and cannot be loosed, nor set free, becaus̄e it wanteth a siluer key to vnlocke the bolts: but let men take heede, how with *Esau* for a messe of pottage, they sell their eternall inheritance. Let men beware of such gifts. *Vbi ditior est largitore, cui largiendum est—pars sacrilegij est rem pauperum dare non pauperib. Hieron. ad Pammach.* Where hee to whom one giueth, is richer then the giuer, it is a part of sacriledge, to bestow the poores gift on them that are not poore, &c.

Of diuers kinds of gifts.

Against bribery & corrupting of iustice by gifts.

[a] The Rauen came to the Arke, but not into it to *Noah.*

Now touching the mysticall sense: Christs kingdome is here signified to bee a kingdome of peace: it bringeth both internall and externall peace; as it is prophecied,

Esay

Esay 2.4. *They shall breake their swords into mattockes, and their speares into sithes: Nation shall not lift vp a sword against nation:* The Church was encreased, by prayer not by warre, by the word, not by the sword, by perswasion, not inuasion. Then it is easie to iudge who they are, and what that companie is, which groweth fat by blood; and buildeth vpon others ruines: It is that Babylon-Rome, that red scarlet whore, that is drunke with the blood of the Saints. Reuel. 17.6. Which hath been a firebrand of the world, and the very Vulcans forge of rebellion, and bellowes of sedition: of whose bloodie exploits, we may say as *Tertullian* of the Pagane Romans: *Quomodo ob religionem magni, quibus magnitudo ob irreligiositatem prouenit? tot sacrilegia Romanorũ, quot trophæa: religionẽ aut lædendo creuerunt, aut crescendo læserunt: How can they bee said to be great for religion, whose greatnesse commeth by irreligion? The Romans haue committed as many sacriledges, as erected Trophees: they haue either encreased by hurting religion; or by encreasing haue hurt religion.*

It is a false religion, that is an enemy to peace.

Tertul. Apologet.

7 As *Salomons* raigne was peaceable, his clemencie, equitie and piety at the first procured peace: so hath the Gospell brought peace to this land, now full 55. yeeres: all Queene *Elizabeths* raigne, and hitherto these tenne yeeres: God make them equall to *Salomons* peaceable raigne, and to exceed them, vnder the raigne of our *Salomon*, and his seed, that presents of peace may bee sent, not proclamations of warre, that hostility may cease abroad, treacherie be extinct at home: that prosperity and good successe may flourish without; and tranquillity and peace within: Which to obtaine, let vs humble our selues vnto God, and seeke to please him by amendment of life. *Some* saith *Ambrose* vse to dispatch Embassadours for helpe to other countries: *Nos quod est melius ad deum legationem per ieiunia destinemus: cur petat ab altero, qui inter se inuenire potest, quod quarat? But that which is better, let vs send an embassage by our prayers and fastings vnto God: why should one aske of another, when he may finde in himself that which he seeketh?* Thus shall we obtain continuance of

The great benefit of peace for 55. yeeres in England, and how it may be continued.

Serm. 40.

peace

peace by the force of prayers, sooner then by the dint of sword; by teares and humility, then by armour and chiualrie. And so shall it come to passe, as *Hierome* saith, *Vt qui contemnunt sceptra regalia & purpuras Cæsarum, Christianorum sordes & iemma pertimescant: That they which care not for the kingly scepter & imperiall power, shal feare Christian fasting and prayers:* Which I say not, as though outward armour should be neglected, but spirituall onely preferud; for necessary war prouision must be made: as *Augustine* excellently saith; *Pacem habere debet voluntas, bellũ necessitas, vt liberet Deus a necessitate, & conseruet in pace, &c. Our desire must be for tranquillitie, and warre for necessity, that God may deliuer vs from the necessity, and keepe vs in tranquillity.* Which God for his mercy grant.

The Kings daughter is all glorious within, &c.

Serm. de natiu. Epist. 107.

8 Here are two words to expresse the glory of the brides apparell, which is the second argument for the illustration thereof: the one *mishbetzoth*, of the word שבץ *Shabatz*, which signifieth properly to worke and embroyder a garment, with holes and eyes to set in precious stones, so is the word vsed, Exod. 28. 11. Where the two pretious stones are appointed to be set, and embossed in gold: the other word is רקמה *recamoth*, which signifieth Phrygian or needle worke: rather then of diuers colours, as the Septuagint translate it by the word ποικιλμίαν, for there is an other word פסים *pissim*, which hath that signification, and is expressed by the Greeke ποικίλον: such a coate of changeable or diuers colours *Iacob* made for *Ioseph*, Genes. 37. 3. and *Thamar Dauids* daughter had such a garment, when her brother defiled her, 2. Sam. 14. 19. And this to bee the true sense of the word, is euident. Exod. 26. 36. *Thou shalt make an hanging of blue silke, purple scarlet, wrought with the needle*, not of diuers colours: for they are set downe before. And seeing the costlinesse and glory of the Queenes apparell is here set forth, rather the working with the needle, then the view of diuers colours sheweth the richnesse of the apparell: for such a coate *Iacob* made for *Ioseph*,

Of the signification of the words here vsed.

which was gay, rather then glorious or costly.

9 This beautifull and goodly spouse, is both glorious within, and glittering without: the externall ornaments are nothing without the inward complements: a woman should rather be decent within, then decked without, to haue comelinesse of minde rather then costlinesse of apparell. So S. *Peter* aduiseth, *Whose apparelling let it not be outward, with broidered haire and gold put about, but let the hid man of the heart be vncorrupt, with a meeke and quiet spirit, which is before God a thing much set by: for after this manner in time past did holy women tyre themselues, &c.* 1. Pet. 3. 3.4.5. It is not vnlawfull for women of state and honour to attire themselues according to their place but they must labour more for the inward gifts, then outward fashions. *Daniel* and his other three companions, being called to place of honour, refused not to weare the honourable Babylonish robes, as may appeare, Dan. 3.21. yet they more excelled in vertue: as *Hierome* saith, *Habitu Nabuchadnezzor, mente Deo seruiebant*: they serued *Nebuchadnezzar* in their habits, but God in their minde: so *Mordocheus* and Queene *Esther*, *Inter purpuram, superbiam humilitate vicerunt*, did, in the middest of their purple robes vanquish pride and vanity, with humility. Thus should inward grace, and the outward shining face, the garnishing of the mind, and the furnishing of the bodie goe together: a fine garment, and a foule soule; a comely feature, and vncomely behauiour doe not well suit together. Noble men and women, that liue in Princes palaces, and glitter in goodly garments, should bee like to *Nebridius*, whom *Hierome* so much commendeth.

The chiefe ornaments of men and women.

Hieron. ad Salwinam.

Inter fulgorem palatij, & honorum culmina sic vixit, vt se crederet ad Christum profecturum: nihil nocuit militanti paludamentum, quia sub habitu alterius alteri militabat: Hee so liued in the glittering shew of the palace and in the height of honour, as one that was trauelling to Christ: his souldiers garment did not hurt him, for vnder the habite or liuerie of one he serued an other.

Ibid.

because

10 Wee must then haue a speciall regard to the heart: becauſe that is it which the Lord looketh vnto, not to the outward appearance, 1.Sam. 16.7. that which maketh vs without ſpot and wrinkle before God is true holineſſe, as the Apoſtle ſheweth, Epheſ. 5.27. They then which make neate and trim the outward man, and ſuffer the inward to bee vncleane and vntrimmed, may well pleaſe the eies of men, but they are not pleaſing vnto God, they are as a ſepulcher, faire without and ſhining, but foule within and ſmelling: Matth. 23.27. As the figge tree which flouriſhed with leaues, but was without fruit, Mat. 11.11. as the graſſe on the houſe top, that ſheweth greene, but neuer commeth to ripeneſſe as wanting roote, Pſalm. 129.6. ſo is outward comelineſſe and conformitie with inward loathſomneſſe and deformitie, ſo is a veſture without vertue, and ſhining garments with ſhamefull manners: as *Bernard* ſaith well of ſuch: *molli a indumenta animum molliorem indicant, non tãto curaretur corporis cultus, niſi prius neglecta fuiſſet mens inculta virtutibus:* Soft raiment ſhew a ſofter and more diſſolute mind; neither would they be ſo carefull to pranck vp their bodie, if they were not careleſſe to adorne the mind. *Apolog.*

The vaine care and ſtudie for adorning of the bodie.

11. This glorie of the ſpouſe within may be vnderſtood two waies: either of the vertues of the mind, as they are oppoſed to outward ornaments: or of the true naturall beautie and glorie of the bodie, as it is ſet againſt painted and deceiueable fauour, ſuch as *Iezabel* counterfetted, 2.King.9.30. and it is the bad faſhion of many women in theſe daies, who herein are *Ieſabels* diſciples: *Tertullian* ſaith here well, *ſit inter ancillas Dei & diaboli diſcrimen*; there ſhould be a difference betweene the handmaides of God and the diuell, &c. *Ieſabels* faſhions doe not beſeeme them, that abhorre *Ieſabels* conditions: he addeth further, *quod naſcitur Dei opus, quid fingitur diaboli, &c.* that which is giuen the body by birth, is the worke of God, that which is counterfeit, is the worke of the diuell: what a wickednes is it, to adde the diuels worke vnto Gods, &c. The ſame author alſo ſpeaketh againſt the colouring and dying of

Againſt *Iezabels* painted face.

the heare, and making of it yellow, and the wearing of dead bodies heare: which euill and corrupt vsages hee thus seuerely and sharpely taxeth: *pessime sibi auspicantur flammeo capite: ne exuuias capitis alieni, forsitan immundi & gehenna destinati capiti tuo suppares:* They prognosticate vnhappilie to themselues by their flaming heare, a signe of hel fire; put not on thy head the leauings of another head, that for ought thou knowest, is appointed to hell.

against the wearing of borrowed haire.

Lib. de cult. fœminar.

12. The Church of Christ here signified by this beautifull spouse, is also glorious within by faith in Christ: it hath also exernall gifts, as *Augustine* vnderstandeth by these broydered garments of gold, *varietates linguarum, decus, &c.* Varietie of languages, the honour of the Church: *sed quid ista prosunt, &c.* but what doe these things profit, if that inward beautie bee wanting: these inward ornaments are those ἀστράπτοντα σχήματα shining garments, as *Cyril* calleth them, which hee wanted, that came to the wedding feast: then it is an easie matter here to giue iudgement of that Church, if it bee a Church, that glorieth in golden outward garments, glittering with pearle and precious stones, and outward pompe, wanting this true inward glory, which consisteth in the right faith and doctrin of the truth: This is the pompous synagogue of the Romanists; where are to be seene their Churches glittering with gold, their images deckt with iewels, their Popes riding in cloth of gold, scarlet, pearles and pretious stones; but no inward glorie of true doctrine and pietie is there to be found. This is the right description, of that scarlet whore of Babylon, as *Tertullian* thus setteth her forth: *Illa ciuitas, quæ super septem montes. &c. sedet in purpura, cum coccino & auro, & lapide precioso, quæ maledicta sunt, sine quibus non potuit maledicta & prostituta describi: That citie built vpon seuen hilles,* which deserued the name of an harlot, *sitteth in purple, scarlet, gold, pretious stones, which are accursed, without the which the cursed harlot could not bee described.* This vaine pompe of Churches, images, vestments, either they borrow from the Gentiles, and then we say againe with *Tertullian: simus & moribus ijsdem, si superficie eadem: why*

Præfat. in Catechis.

Against the gorgeous ornaments of outward Temples, and neglecting of the inward.

Of the whore of Babylons costly robes.

Lib. de cult. fæminar.

should

should we not be of the same manners, if we retaine the same fashions: or else they haue them from the Iewes, and then *Bernard* will tell them: that the Temple was then garnished with gold, when blood was sacrificed; *Aurum igitur repudiemus cum cæteris superstitionibus Iudæorum: aut si aurum placeat, placeant & Iudæi: Therefore let vs refuse their gilded ornaments with other superstitions, or if we will haue the Iewish ornaments, let vs become Iewes.* *Destamat. Bernard.*

13. To returne to the historicall sense, many things may here be obserued for our instruction: first, that it is lawfull for honorable persons to vse precious and costly garments befitting their estate, as our blessed Sauiour saith, they that *weare soft raiment, are in Kings houses:* Matth. 11.8. wherin *Tertullian* seemeth to be somewhat too strict, for hee alloweth not the vse of purple, and such like robes at all, as a signe of honour, but as a distinction of degree: *Natiuitatis insigma, non potestatis, generis non honoris, ordinis, non superstitionis, cæterum purpura, &c. habent prosanationis suæ maculam, &c.* As a recognisance of their nobilitie, not of magistracie, of their blood and stocke, not of honour, of their order, not of superstition: purple, and other ornaments consecrate to idolatry haue a marke of profaneneſſe, &c. Secondly, though these ornaments of honor are seemely for Princes and Nobles, yet are they not fit for meane persons, as now many of inferior order and place, presume to iet in costly garments, as Lords & Ladies: who, as *Tertullian* taxeth the pride of his time, *Saltus & insulas tenera fert ceruix:* can haue hanging at their neckes whole woods and countries: meaning in the price and costlineſſe of their iewels: and as *Hierome* saith, *Uno filo villarum insuunt prædia:* they haue whole Manners hanging vpon one thread, &c. to restraine such inordinate excesse and costlineſſe of apparell, diuers imperiall constitutions in times past haue been made: as *aureorum vsus annulorum beneficio principis tributus:* that none should weare gold rings, but by grant from the Emperour, *&c.* And in another law, *distrahendi purpuram, facultatem nullam posset habere priuatus:* Euerie priuat man is forbidden to buy any purple,

That it is lawfull for noble persons to vse garments of price.

Tertullians singular opinion of purple garments. *Lib. de idolatr.*

Against sumptuous and costlie garments.

De habit mulieb.

Vit Pauli.

Cod. lib. 6. tit. 8. leg. 1. Diocles. Marcian.

Cod. lib. 4. tit. 40 leg. 1. Valentin. et dos.

Comparandi serici omnibus iubemus auferri facultatem. Ibid. leg. 2.

ple, and that none should buy any silk without licence, &c. Thirdly, they which are clad with such robes of honour, should seeke to be truly honored by their vertue, and to be all glorious within, as this honourable spouse here described: for that is no comlinesse, which is borrowed, nor seemely grace, which is put off and on with the garment: as he well saith, *Serica & purpura decorem habent, sed non præbent: decor qui cum veste, induitur, & cum veste deponitur, vestis procul dubio est, non vestiti:* Silke and purple haue a grace, but they giue none: that comelinesse, which is put off and on with the garment, is of the attire, not of them that are attired, &c. Euen that Heathen gouernor *Lysander*, when the Ruler of Sicilie sent his daughters certaine precious garments, refused them, saying, *that those ornaments would rather disgrace, then grace his daughters:* but our Christian *Cyrill* much better, who would haue men take heed of superfluous, curious and costly raiment, lest vnder a pretense of hiding one vncomelinesse, *thou* (saith hee) *fall into another vncomelinesse:* for as *Hierome* well saith; *istiusmodi ornatus & cultus sordib. turpior est:* such kind of fineneſse is worse then sluttishnesse. And so *Tertullian* shall here conclude: *Vestite vos serico sanctitatis, byssino probitatis, purpura pudicitiæ, taliter pigmentata Deum habebitis amatorem*: Attire your selues with the silke of sanctitie, with the fineneſse of fidelitie, with the purple of pietie; being so attired, you shall haue God for your louer.

Bernard. epi. 114.

ταῦτα τὰ κόσμια κατασχυνεῖ μᾶλλον ἢ κοσμήσει, &c. *Plutarch.*

εἰς ἑτέραν ἀκηκοσύνην ἐμπίπτοις. *catech. 4. Hier. Ocean.*

Lib. de cult. fœminar.

The virgines after her, her companions shall be brought vnto thee.

14. This is the third argument, to illustrate the glorie of the royall Queene, taken *a comitatu*, from her companie and attendants: the principall meaning hereof, doth leade vs to consider of the vocation of the Church of the Gentiles, as *Augustine* wel expoundeth, *Vere factum est, ecclesia credidit, facta per omnes gentes*; This was done in deed, the Church beleeued and is constituted among al Nations, &c.

Like

Like as then a Queene is attended with maides of honour, as the Queene of Sheba came to Ieruſalem with a very great traine vnto *Salomon*, 1.King.10.2. and noble Queene *Eſter* had her maides that waited vpon her, Eſter 4.16. So the Church of the Gentiles being eſpouſed and married to Chriſt, ſhall bring a great companie of virgines, that is, of faithfull people and beleeuers, that ſhall alſo betroth themſelues vnto Chriſt, as chaſt virgines renouncing all other: in this ſenſe Saint *Paul* ſaith to the Corinthians: *I haue prepared you for one husband to preſent you as a pure virgine to Chriſt:* 2.Cor.11.2. So in the godly raigne of *Hezekiah*, when idolatrie was expelled, and the true worſhip of God maintained: Ieruſalem is called a virgin; *O virgin daughter of Zion*, 2.King.19.21. ſhe is called a virgine, *Propter integritatem fidei, quæ ſemper ibi remanſit in aliquibus, &c. quod cunctis gentibus idola adorantibus hæc ſola conſeruat caſtitatem religionis vnius Dei:* Becauſe of the integritie of faith, which alwaies there remained in ſome, and, becauſe while other Gentiles worſhipped idoles, ſhe onely kept the chaſtitie of the religion and worſhip of one God.

Why the Church is likened to a virgine.

Lyran.

Gloſſ. ordinar.

15. So then the true worſhippers of God muſt bee as virgines, to refuſe all other louers, and to keepe them onlie to God; and the Lord muſt haue the virginitie and firſt of their ſeruice: he will not take anothers leauings, but will be the firſt: euen as the Lord was firſt ſerued vnder the law when they brought vnto him the firſt fruites of all things: ſo God will haue the firſt oblations of our ſeruice; *primitias vigiliarum Chriſto dicato, primitias actuum tuorum Chriſto immola.* Offer to God the firſt fruits of thy watching: ſacrifice vnto him the firſt fruis of thy acts, *&c.* Chriſt was borne of a Virgine, that was neuer knowne of man before nor after; he road vpon the foale of an aſſe, neuer vſed to the yoak: was laid in a ſepulcher, wherein neuer any lay before: ſo the Lord will haue the virginitie of the ſoule, and ſuch virgines the Lord ſhould haue brought vnto him from the Gentiles, that would conſecrate their firſt beginnings vnto God: as *Hierome* ſaith of *Hilarion*,

Ambroſ. lib. 3. de virgin.

The firſt fruits of all our acts muſt be conſecrated vnto God.

prius

Vita Hilarion. *prius calcauit diabolum, quam per ætatem calcare potuisset.* He trampled vpon the Deuill before by reason of his yong age he knew how to trample, &c. *Nouellas orbusculas in quamlibet partem flecti facile est: tenera animalia sine labore domari solent: optimi sunt ad institutionem morum primi quique anni. ad Demetriad,* Yong trees are easily bowed euery way and yong beasts are tamed without any great difficulty, so the fittest yeeres for the institution of manners are the first: &c. Such virgins then, which present vnto God the first of their desires and studies, are most acceptable, as the Prophet saith: *It is good for a man that hee bear the yoake in his youth. Ierem. Lamen.* 3.27.

Hierome.

16. Wee finde diuers sorts of Virgins mentioned in the Scripture, and in diuers senses: they are so called eyther in a metaphoricall or litterall sense, the metaphoricall hath either a spirituall respect (as they are Virgins, & are wholly sequestred from the world, & dedicated vnto God, forsaking all idolatry and strange worship: so all faithfull people are Virgins keeping their faith onely vnto God, as this word is taken. 2. *Cor,* 11. 2.) or a temporall: as Tyrus is called a Virgin *Isai.* 23.12. because they had not beene yet subdued by any, and brought vnder the yoake of subiection: now in the litterall sense, there are two sorts of virgines, either in the body, as they which are vnmarried. 1. *Corinth.* 7. 37. or in mind, as they, whose chastity and virginity is forced against their mind: they are virgines, though not both in body and rit, as the Apostle saith. 1. *Cor.* 7.34. yet in spirit they are, of whom *Ambrose* thus writeth. *Tolerabilius est mentem virginem quam carnem, habere; vtrunque bonum si liceat, si non liceat, saltem non homini casti, sed Deo simus. lib.* 2. *de virginib.* It is bettet to haue the mind a virgine then the flesh, both are good if tney may be had, if not, let vs not be chast vnto men, but vnto God, &c. The virgines, which are heere spoken of, are the virgines of the first sort, which keepe the virginity and integrity of their faith, sound vnto God.

Diuerse kinds of Virgines.

17. But heere we must take heede, that this expresse mention made of Virgines, doe not bring vs to haue such a conceite of carnall and externall virginity, with the Romanists

maniſts, as to giue vnto it ſimply that preeminence and prerogatiue before all other profeſſions: which ſeemeth to be *Bellarmines* opinion: who vnderſtandeth that place of profeſſed Virgines, *Reuel.* 14. 4. *Theſe are they which are not defiled with women, for they are Virgines, theſe follow the lambe, whether ſoeuer he goeth*, whereupon he inferreth thus: *Ex quo teſtimonio apparet, ſingulare præmium habere virgines:* Out of which teſtimony it appeareth that Virgines haue a ſingular reward. &c. But this place will not ſerue his turne: which *Ambroſe* expoundeth, in this manner. *In mulieribus errorem ſignificauit, quia per mulierem error cepit: nam ſi ideo putes virgines dictos, quia corpora ſua intaminata ſeruarũt, excludes ab hac gloria ſanctos, quia omnes Apoſtoli. &c.* He ſignifieth by women error, becauſe error came by a woman, for if you thinke they are called Virgines, becauſe they kept their bodies vndefiled, you wil exclude the ſaints from this glory, for all the Apoſtles except *Paul* and *Iohn* had wiues, &c. This is *Ambroſe* reaſon, taken from a great inconuenience, the excluding of the glorious Saints: *Hierome* proueth this not to be vnderſtood of externall virginity onely, by an other reaſon taken from the words following, verſ. 5. *In their mouthes was found no guile. Vides ergo, quod in vno virgines tantum membrorum dominicis referantur inhærere veſtigijs, ſed illi, &c.* You ſee then, that virgines in one onely of their members are ſaid to tread in the Lords ſteps: but they in all which leade a life vncorrupt from euery contagion of ſin, &c. And *Auguſtine* whome *Bellarmine* alleageth, as fauouring and fathering his interpretation, granteth that *Coniugati fideles poſſunt ire per iſta veſtigia, etſi non perfecte in eadem forma ponentes pedem, verumtamen in eiſdem ſemitis gradientes.* Euen the faithful married perſons may goe by theſe footſteps, though not, perfectly ſetting their feete in the ſame forme, yet walking in the ſame path, &c. To this purpoſe *Auguſtine:* adde heereunto that if Virginity of the fleſh were onely vnderſtood, then the virginity and the humility of the mind ſhould not be required, which *Augnſtine* denieth: *Obedientia coniugata minus obedienti virgini præponenda eſt: lib. de bon. coniugal.*

Spirituall virginity preferred before carnall. Againſt *Bellarmine.*

De Monarch. lib. 2. c. q. ſſ. nouum.

Ad Pammach.

De virginitat. c. 28.

gal. 1.24. Obedience in marriage is preferred before a disobedient Virgin. &c. And *Bernard* further thus deliuereth his opinion concerning virgins, that are puffed vp in the opinion of their virginity. *Potes sine Virginitate saluari, sine humilitate non potes, sine humilitate audeo dicere, nec virginitas Mariæ profuisset: expedit tibi virginem non esse, quam de virginitate insolescere: non omnium est virginitas, multo tamen pauciorum cum virginitate est humilitas.* Thou maist be saued without virginity, but not without humility, I dare say, that virginity without humility, had not profited the Virgine *Mary*, it were better for thee not to bee a virgine then to be proud of thy Virginity; all haue not virginity, & yet fewer there are, that haue virginity with humility, &c. Wee see then that not corporall virginity, but spirituall integrity, is heere to be vnderstood.

Homil. 1 *super missus est.*

18. Heere somewhat for the conclusion of this part also would be added touching the literall sense; that heere the attendants of this honorable Queen are said to be Virgins: no Virgines like to noble Virgins: and maidenhood is no where more pretious, then in Princes Courts: other maidens loose their virginity onely, if they steppe awry: but these beside that losse doe also staine their honour, and defile the sacred palace of Princes: Maides then of honour, should seeke to preserue the honour of Virginity, to be examples of sobriety to others, as Queene *Esthers* maides were: *I and my maides* (saith that noble Queene) *will fast. Esther.* 4.16. They of all other should not make themselues gazing stocks of pride, but mirrhors of maidenly modesty: he saith well; *Eiusdem libidinis est videre et videri: omnis publicatio virginis bonæ passio stupri est.* It sheweth like lust to desire to bee seene as to see, euery shewing and setting foorth of a modest Virgin, is a step to adultery, &c. They must neither be tempted themselues, nor be tempters of others: They must neither make themselues baites of wanton Courtiers, and the other must take heede not to bee caught by such baites. Let woorthy *Alexander* be heerein remembred: who when as one *Philoxenus* had sent him word of a faire youth, that he had found for him, craving to

Modesty and Chastity specially required in noble Virgins.

Tertullian.

to know his minde further, made this excellent answere. *Thou wicked fellow, what such thing hast thou knowne by me, that thou shouldst flatter me with such pleasures.* I would wish that Courtiers professing Christianity, would thus arme themselues against such tentations as he did in the state of infidelity: But I need not send them to *Alexander*, they haue a domesticall example, our noble King, as the treasurer of bounty, the professor of piety, practiser of clemencie, so the mirrour of Chastity: But heere our gallant Ladies will say, that if they did not attire themselues to the fashion, they should scandalize others and be counted odde by themselues: heere *Tertullian* shal make them an answer, who thus excellently turneth off this obiection: *Scandalum nisi fallor non bonæ rei sed malæ exemplum est, ædificans ad delictum: bona res neminem scandalizant nisi malam mentem, si bonum est modestia agnoscant, malum suum, quæ de tali bono scandalizantur. lib. de veland. virginib.* A scandale if I be not deceiued, is not an example of a good thing, but an euill, building vp vnto sinne: good things neuer scandalize any but euill minds: if modestie bee a good thing let them acknowledge their euill, which are scandalized by such a good thing, &c. Thus then modesty should be embraced of courtly Virgins, as the preseruer of chastity, and chastity desired, as a patterne of Angelicall glory: *For Chastity* as *Cyrill* well saith, *is an angelicall Crowne.*

Plutarch. orat. 1. de fortun. Alexandri. ὦ κάκιστε ἀνθρώπων — ἵνα τοιούτοις με κολακεύσῃς ἡδοναῖς.

What a scandale or offence is.

ἀγγελικὸς ἐστὶν ὁ στέφανος. Catechis. 2.

With ioy and gladnesse shall they bee brought and enter into the Kings Pallace.

19. The fourth part followeth whereby the glory of this honourable Lady is set foorth, the solemne progresse and procession of this princely company: first for the literall sense: the people of God alwaies haue had their cheerfull solemnities, and vsed in their publike ioy, their ioyfull acclamations, and decent deambulations: heereof euident mention is made in the Psalme, *They haue seene O God, thy goings, the goings of my God, and my King in the Sanctuarie: The singers went before, the players of instruments after, in the*

Publique solemnities lawfull.

midst were the maides playing on timbrels. Psalm. 68.24.25. Thus *Moses* and the children of Israell, made a solemne thankesgiuing vnto God, and *Miriam* with the women came forth with timbrels and daunces, and answered them, *Exod.* 15.1.10. So the women of Israell met King *Saul* and *Dauid* comming from the slaughter of the Philistines, with timbrels and other instruments of ioy. 1. *Sam.* 18.6.

The ioy of Gods people described.

20. For in these solemne assemblies of ioy, they intended nothing but the honour of God, as the Psalme sheweth: *Come let vs reioyce vnto the Lord, let vs come before his face with Praise. Psal.* 95.1. 2. This solemne procession of the people of God, *Dauid* compareth to *a multitude that keepeth a feast. Psalm.* 42. 4. They are like to an army marching on with banners displayed. *Cantic.* 6.3. as a flocke of goates looking downe from the mountaines of *Gilead*, *Cantic.* 4.2. as a flocke of sheepe comming vp in good order from the washing, euery one having twinnes. *Cantic.* 6. 3. Like as the beasts came in seemely order and aray by two and two into the Arke to *Noah*, *Gen.* 7. 8. Such are the decent and comely goings forth of the people of God vnto his Temple.

Diuers kind of processions.

21. We read of foure kind of solemne processions, two ciuill, and other two belonging to religion: and in each kind one lawfull, an other vnlawfull: the lawfull ciuill, is seene in the publique ioy of the people in their triumphs, at the coronation of Kings, celebrating of marriage feasts and such like, as *Laban* gathered together all the men of the place, and made a feast at *Iacobs* marriage. *Gen.* 29.22. So the daughters of *Shilo* vsed to come forth in daunces to keepe a feast vnto the Lord. *Iud.* 21. 21. The vnlawfull ciuill procession is, when it is done only for vaine pompe and ostentation: as King *Agrippa* and his wife *Bernice* are said to come μετὰ πολλῆς φαντασίας, with great pomp and ostentation into the place of audience. *Acts* 25.23. The lawfull religious kind is, when people are assembled to the praise of God as at the dedication of the wall of Ierusalem, *Nehemiah* diuided the people into two companies to praise the Lord: the one went vpon the wal at the left hand, the other on the right,

right. *Nehem.* 12. 31. The vnlawfull is that, which is vsed to superstition: as the Israelites gathered together to keepe a feast to the goulden calfe: *they sate downe to eate and drinke, and rose vp to play. Exod.* 32.

22. Heere fit occasion is offered to touch the popish solemnities, & superstitious processions, which they vse in the adoration of their new breaden God, setting it forth with rich shewes of gold and siluer and pretious stones, causing the people to bow downe and kneele to a peece of bakers bread: according to that Prophecy of *Daniel, he shall honor the god Manzzim (their masse god) and the god whom his Fathers knew not, shall hee honour with golde and siluer, and with pretious stones and pleasant things: Dan.* 11. 38. This glittering and gorgeous shew in religious processions hath beene condemned in former times, as thus it was decreede in a prouinciall synode: *Caueant Leuitæ gemino vti orario, sed vno tantum, et puro, nec vllis colorib. aut auro ornato. Toletan.* 4. *c.* 34. Leuites (that is ministers or deacons) must take heed, that they vse not a double prayer-garment, but one, and the same plaine, without any colour or gold, &c. The like was decreed in a generall counsell in this manner: *Eos, qui præ manu vascula quædam aurea, vel ex alia materia construunt, ad susceptionem diuini doni, et per illa immaculatam communionem voluut, nullo modo admitti nus, ut præferentes materiem inanimem hominique obnoxiam Dei imagini. Trullan. c.* 101. Those, which beare in their hand certain vessels of gold or of other matter, to receiue the diuine gift, thinking by them the communion to bee kept vndefiled, wee by no meanes admit, as preferring a dead matter, and at mans command, before the image of God, &c. What could be more directly said against the carying of their host in vessels of gold, vnder canopies of cloth of siluer, with rich & costly attire, and all to adore a wheaten cake: These gorgeous shewes they borrow' of the heathen Romanes their predecessors, as *Tertullian* saith: *Hoc ritu habitu et apparatu idolis immolatur — hæ erant pompæ diaboli et angelorum eius, officia seculi, honores &c. de coron milit.* In the same habite rite and preparation, they sacrifice to their

Against popish processions.

gods: and so he concludeth, these were the pompe of the Deuill and his Angels, the seruice of the world, vaine honour, &c.

23. To adde somewhat of the spirituall sense: by this entring of the Virgins into the Kings palace is set forth, the flocking of the Gentiles to the Church of God: and in this sense the vulgar latin readeth *templũ*, the *temple*, for *palace*, and so the Hebrue word היכל *hechal* also signifieth, as *Psal.* 5.8. and so the septuagint translate it here ναὸν the temple of ꝧ king: so *Augustine* likewise expoundeth, *Templũ regis ipsa ecclesia*, the temple of the King is the Church of God: Thus christians should in their cheerfull processiõs visit ꝧ Church of God: like as doues come flocking vnto their windows, *Isai.* 68. and as sheepe gather together to their shepheard: *ibid. v.* 7. Some there are which will bee in the King and Queenes train in their princely processions and shewes, but will leaue them when they come to the Church: They will not doe that seruice to a Christian Prince in the worship of the true God, which *Naaman* did to an heathen King in his idolatrous seruice of *Rimmon*; the king his master leaned vpon his hand: but this is the true assembly and procession of right Virgines, as *Cyrill* saith, to come together into the Church of God, *to sing, read, or pray.*

The Church must be frequented in publike processiõn.

ὁ σύλλογος ὁ παρθενικὸς — ἢ ψάλλων ἢ ἀναγινώσκων ἢ εὐχῆ. *Præf. in Cantic.*

24. Now to returne to the historicall sense, heere this goodly company of virgines doe accompany this glorious Queene into the Kings pallace: they are attired as virgines, their behauiour, progresse, walking is, as becommeth virgines. Heere then such maides as do serue Princes, are admonished in all their carriage and behauiour to be virgin-like; *Isay* reproueth the daughters of *Zion* for three speciall faults, *incessu, habitu, vestitu*, in their gate, habit of their body, strange fashions of apparell: for the first he saith, they *minse as they goe*, and make a tinckling with their feete: for the next, they *walke with stretched out neckes*, that their necks and breasts might appeare: and for the third: he nameth diuers strange formes of apparell, as their head-tyre, slops, headbands and such like, *Isay.* 3. 16. 20. And this is the very fashion and guise of wanton maides and Virgines in these

Against the Pride of vaine womẽ in their apparell.

these times. First, concerning their minsing and affected gate, see how *Ambrose* checketh the women of his time; *Cernis vt pomparum ferculis similis incedit, quæ se componit vt placeat, eo ipso, quo studet placere, deformior, &c.* You see how she goeth, as they that carrie stately dishes of meate; the so much more disgracefull, as shee affecteth a grace in going? *&c.* And concerning the tinckling and creaking of their feete as they goe, *Hierome* found fault with it in his time: *Caliga nigella & nitens stridore ad se iuuenes vocat:* Their blacke and neat slipper, or stertup with the creaking allureth young men, *&c.* And before him *Tertullian* thus elegantly reproueth such niceness: *Magnum incessui munimentum sutrinæ venereæ prospexêre, perones effæminatos: quem non expediat in algore rigere nudipedem, quam in calceo vnguipedem:* A goodly defence sure for the foot, shooemakers wanton skill hath deuised these effeminate stertuppes, *&c.* And therefore a little before hee said: Who had not better goe in the cold and heate barefooted, then to bee so pinched, and as it were hoof-footed in the shooe, *&c.* Concerning their habit, in baring, and making naked their neckes and breasts: the same ancient writer doth note it to haue been a fault in his time: *Ipsa concupiscentia non latendi non est pudica, tegantur superiora, cuius inferiora nuda non sunt:* The very desire not to be hid is not seemely, seeing their nether parts are couered, why should the vpper be vncouered, &c. *Hierome* pretilie taunteth maides for a certaine wanton tricke which they vsed: *Palliolum interdum cadit, vt candidos nudet humeros, & quasi videri noluerat, celat festina, quod volens detexerat:* Sometime the cloake falleth of purpose, to shew her white necke, and as though it were against her will, shee quickly hideth that againe, which shee wittingly had vncouered, *&c.* But how much more vnseemely is it to vncouer them of purpose, and make them bare altogether. Now for the third vse, the strange fashion of womens apparell, in conforming the same to mans attire: but specially for women in maskes and shewes to be apparelled as men, and men as women, hath alwaies been a distasteful thing to them, which were more sober minded:

Lib. 1. de virgin.

De suspect. contubern.

Lib. de pallio.

Lib. de veland. virginib.

De suspect. contuber.

A man is not to weare womans apparell.

Lib. de idolat. as *Tertullian* condemneth it directly: *Nullum cultum a Deo maledictum inuenio, nisi muliebrem in viro: maledictus inquit omnis, qui muliebribus induitur:* I find no apparrell cursed of God, but a womans in a man: for cursed, saith he, is euerie one, which putteth on womans apparell: Deut. 22. 5. &c. And lest we might thinke that he speaketh only against ordinarie wearing of such apparrell, and not in shewes and plaies, he saith in another place thus: *Nõ amat falsum auctor veritatis, adulterinum apud eum est omne, quod fingitur:* The author of verity, loueth not falsity, euery thing that is counterfeite, before him is counted a kind of adulterie &c. And then alleaging the former place out of *Deutronomie* hee inferreth thus: *Quid de pantomimo iudicabit, qui etiam muliebribus curatur:* What may one thinke then of a player, that is trimmed with womens apparell, &c. Onely I find one occasion lawfull for this changeable vse of men and womens garments, which *Ambrose* speaketh of, and it was this: A certaine virgine of Antioch being condemned to the stewes, because she would not sacrifice to the idols, prayed thus vnto God: Lord, which couldest stop the mouthes of the Lions against *Daniel*; thou also canst bridle the raging lusts of men: and hauing thus prayed, there came in a souldier, and changed garments with her, vsing these wordes; *Quasi adulter ingressus, si vis, martyr egrediar: vestimenta mutemus: tua vestis me verum militem faciet, mea te virginem, sume tibi habitum, qui abscondat fœminam, consecret martyrem:* I came in as an adulterer, and if thou wilt, will go out as a martyr; let vs change garments, thy vesture shall make me a true souldier, mine shall keepe thee a virgine: take thee an habit, which shall hide thy womanhood, and consecrate my martyrdome, &c. And by this meane the virgin escaped, and saued her virginitie. The summe is this, that our virgines and maides of honour, and of all sorts, should in their solemnities and feastes, be like vnto these virgines, that is, in their behauiour, apparell, fashion, to carrie themselues, as it becommeth virgines attending vpon this Queene, that was all glorious within. Now I will come to the last part.

Lib. de spectac.

A virgine putting on a souldiers apparrell saued her virginitie.

Lib. 2. de virgin.

Vers.

Vers.16. *In stead of thy fathers, shall thy children be: thou shall place them for princes in all the earth.*

25. The last point, wherein the glorie of this Spouse is set foorth, is the fruitfull issue and happie posteritie, which this honourable Queene should be encreased with, wherein spiritually, and more specially is described, the wonderfull encrease of the Church of God, which should bee called of the Gentiles: as the Apostle to this purpose alleageth the prophecie of Isay 54.1. *Reioyce thou barren, that bearest no children, breake foorth and crie thou that trauellest not, for the desolate hath many mo children, thē she which hath an husband,* Gal.4.27. And as this Psalme saith, *that her sons shall be princes in al lands.* So the Prophet *Isay* saith: *Kings shal be thy nursing fathers; and Queenes thy ursing mothers.* cap.49.23. And againe, *Thou shalt sucke the milke of the Gentiles, and shalt sucke the breast of Kings:* cap.60.16. The Church is nourished of Kings and Princes, in respect of their defence and protection, and they are also the sonnes of the Church, in regard of their spirituall instruction and regeneration. This is that, which was promised to *Sarah, She shall be the mother of nations, and Kings of people shall come of her,* Genes.17.16. which was then fulfilled, when the Kings of the Gentiles were conuerted to the faith of *Sarah.* So the Apostle maketh the earthly Ierusalem to answere vnto *Agar* the bondwoman, and *Ierusalem, which is aboue, the mother of vs all;* to *Sarah* the freewoman, Galath.4.26. which Ierusalem, as *Cyril* saith, *was at the first barren, but now hath many children:* So *Heuah,* being so called, because shee was the mother of all liuing, was a type of the Church, which should bee the mother of all those, that liue vnto God: as *Ambrose* well obserueth, *Hæc est Eua mater omnium viuentium: veniat ergo Deus, ædificet mulierem illam quidem adiutricem Adæ, hanc vero Christi, non quia Christus adiumentum requirit, sed quia nos quærimus ad Christi gratiam per Ecclesiam peruenire:* This is *Eua* the mother of all the liuing: come God, then, and build that woman an helper vnto *Adam,* but this vnto

Of the great encrease of the Church.

Kings, both the fathers and children of the Church.

ἡ πρότερον μὲν στεῖρα, νῦν δὲ πολύτεκνος. *Cacechis.18.*

In cap.3.Luc.

Christ required an helpe, but because we seeke to come to the grace of Christ by the Church, *&c.*

26. For hereby is the glorie of God set foorth, and his name aduanced, when thorough the earth praise shall bee giuen vnto him: as the Prophet saith, from the rising of *the sunne to the going downe thereof, my name is great among the Gentiles:* Malach.1.11. As the multitude of children are the strength of the parents, like a quiuer full of arrowes, Psalm.127.4. and as *the honour of a King is in the multitude of people,* Prou.14.28. so it is more to the glorie of God, when many Nations are conuerted vnto him. And so Wisedome saith, *I tooke my solace in the compasse of the earth:* Pro. 8.31. As in heauen, the Lord hath an infinit armie of holy Angels, *thousand thousands minister vnto him:* Dan.7.10. so is it his glorie to haue multitude of seruants in earth; who therefore are for number likened to the droppes of the morning dew: Psalm.110.3. and to an ouerspreading cloud, and as a companie of doues, which flie to their windowes: Isai.60.8. And as the heare and lockes of the head, are an ornament to the bodie; so the numbers of faithfull people, which are as the heares of the Church, compared to flockes of goates, Cantic.6.4. doe make her amiable and louely in the sight of God.

The multitude of the faithfull diuersly resembled in Scripture.

27. This plentifull encrease of the Church of God was diuersly prefigured in the old Testament: *Tertullian* will haue it set foorth in the birth of *Isaac* and *Iacob, & minor populus Christianus superet maroiem,* the elder people of the Iewes should serue the younger, and the younger Christian people should ouercome the elder, *&c.* *Iustine Martyr* picketh as much out of that prophecie of *Moses* concerning *Ioseph: His hornes as the hornes of an vnicorne, with them he shall smite the people together:* Deut.33.15. This vnicornes horne he vnderstandeth to be the crosse of Christ, which riseth vp in one shanke, but then brancheth out aboue: and so saith he, the Gentiles, *by the mysterie of Christs crosse, were smitten through as with hornes,* and so were conuerted vnto God. *Ambrose* to this purpose applieth that saying in the Canticles: the Church of the Iewes saith thus of

Lib. aduers. Iudæos.

Types of the old Testament shadowing foorth the Church of the Gentiles.

κεραταθέντες διὰ τούτου τοῦ μυστηρίου, *&c. Dialog. cum Tryph.*

of the Church of the Gentiles; Our sister hath little breasts: *Moras innectebant, quarum ecclesia Christi impatiens dixit, non parua vbera habeo, sed vt turres vbera mea sunt:* And so they sought delaies, whereof the Church of Christ being impatient, saith, I haue no small breasts, they are like vnto towers: Cantic. 8.10. *&c.* The Church of the Gentiles hath store of milke to nurse vp many children: *Augustine* doth fitlie find out this mysterie shadowed foorth by *Gedeons* fleece; the wet fleece and drie floore sheweth the fruitfulnesse of the Iewes, and barrennesse of the Gentiles, the wet fleece, and drie floore the vocation of the Gentiles, and reiection of the Iewes, who were but as an handfull to the Gentiles, as the fleece is to the floore. And as in *Araunah*, the Iebusites ground, *Dauid* built an Altar vnto God, *in Iudaorum terra non inuentus est locus, vbi altare Deiponeretur, sed in terra gentium locus eligitur:* So there was no place found in the land of the Iewes where to set the Altar of God, but a place is chosen from the Gentiles. But it were an infinite thing to shew at large how this mysterie of the plentifull calling of the Gentiles is in Scripture described, and by the ancient writers decyphered: I may say here with *Cyrill:* If I should speake all hereof that might bee said. *I had need of many houres to declare it.*

Serm.22. in Psalm.119.

In lib. Iudic. qu.49.

Serm.198.

χρεία ἂν εἴη μοι πλειόνων ὡρῶν εἰς διήγησιν. Catech.18.

28. There are three vsuall expositions of this place, which are receiued of the fathers. The first is that of *Ambrose*, who by the fathers here vnderstandeth the Gentiles: *Relinquit parentes Ecclesia, quæ de gentilibus populis congregata est:* The Church leaueth her parents, which is congregate of the Gentiles, *&c.* And so in stead of her former parents, the Philosophers and Pagans, she hath set vp Christian instructors of her owne children. The second is *Hieromes*, who by the fathers, vnderstandeth the Patriarkes and Prophets, by these sons the Apostles, which were sent to preach through the world: he hath other expositions, but hee seemeth most to insist vpon this, which *Lyranus* followeth. The third is *Augustine, Pro Apostolis constituti sunt Episcopi;* who by the fathers vnderstandeth the Apostles, and by the sonnes Bishops and Pastors: but all these expositions are

Lib.2. in luc.2.

Ad principiam tom.4.

In Psalm.44.

somewhat to streight, in restraining the name of children onely to pastors and teachers, whereas all the faithfull are the sonnes of the Church; therefore there is a fourth interpretation more agreeable to the Scriptures: that we heere vnderstand all the faithful people and beleeuers, which spiritually are made Kings and Priests vnto God by Christ, Reuel. 1.6. and in this number specially are comprehended also such Kings and Princes, which through the world should professe the faith of Christ, and so *Isay* may interpret this place, chap. 49.23. 60.16. which places are at large cited before, where expresse mention is made of beleeuing Kings and Queenes. And lest this exposition might be accused of noueltie; *Hierome* alloweth of it; for thy fathers *Nati sunt tibi Apostoli & de nationibus credentes quos constituisti principes*: there are borne vnto thee Apostles, and beleeuers out of the nations, whom thou hast appointed Princes, &c.

How children are borne to the Church in stead of her fathers.

Ad Princip.

29. Therefore it is a weake collection, that *Bellarmine* would inferre out of these wordes, that the Ecclesiasticall regiment, is not *penes principes seculares sed Episcopos*, is not in the power of secular Princes, but of Bishops: whom hee supposeth here to be vnderstood by Princes: 1. I haue shewed, that this is not the meaning of this Scripture: or if they will needs haue it meant of spiritual Princes, I say with *Hierome, intelligamus Apostolos*, let vs vnderstand the Apostles, whom Christ sent to preach to the end of the world: but ordinarie Bishops haue not such a large commission to goe ouer the world, neither can arrogate to themselues that authoritie which the Apostles had. 2. Allow it to be vnderstood of Bishops, how are they Princes? *in spiritualibus*, in spirituall things, as their owne *Lyranus* saith, and as *Hierome* well expoundeth, *Thou hast made them Princes*, that is, *in populis feciſti præceptores*, thou hast made them teachers among the people: who denieth, but that it belongeth to Pastors to giue precepts to the people? that is not to raigne as Princes in the Church, and so superiour to Kings. 3. And if *Bellarmine* may haue his saying, then is euery Bishop a spirituall prince, and absolute in his Dioceſſe: the Pope then

Lib. 1. de pontif. c. 7. §. sit enim. The chiefe regiment of the Church belongeth to secular Princes, against *Bellarmine.*

then shall not bee; the onely Ecclesiasticall Prince.

30. An other such like glosse they haue, *Quæ de ecclesia generaliter hic dicuntur, ad Mariam specialiter referri possunt*: The things that are heere generally spoken of the Church, may be more specially referred vnto *Marie*: But if this be applyed to *Marie* it maketh against themselues, their blasphemous adoration, and idolatrous inuocation o *Marie* will fall to ground: for heere Christ is made her Lord, and she is to worship him: but the Romanists grossely make her equall to her sonne: as one saith: *Filij gloriam cum matre, non tam communem iudico, quam eandem.* I Iudge the glory of the Sonne, not so much to be common with the mother, as the same, &c. yea they rather make her superiour, as another saith: *Possumus prouocare a foro iustitiæ Dei ad curiam Beatæ Mariæ.* Wee may appeale from the Court of Gods iustice vnto *Maries Court*, &c. *Gloss Ordinar.* *Vega comment. in Apoc. 12. §. 2. num. 3.* *Bernardin in Marial.*

And *Bellarmine* the oracle of the rest is not farre off from such blasphemous speeches in extolling of the Virgin *Marie*: for hee defendeth that she may be called, our life, hope, mother of mercie, and that they may say vnto her in a good sense, as it is in their superstitious Antiphonie: *Iesum benedictum fructum ventris tui nobis post hoc exilium ostende. lib. 1 de bon. oper. in partic. c. 15.* Shew vs after this exile, Iesus the blessed fruit of thy wombe, &c. Whereas the Scripture maketh God our hope. *Psalm. 40. 4. Blessed is the man that maketh the Lord his hope*: and in many places of the Psalms the Prophet professeth, that the Lord is his trust. *Psalm. 14. 6. 21. 9 61. 3. 62. 8. 65. 5. 71. 5. 73. 28. 78. 7. 91. 9. 94. 22.* and in diuers other places: yea hee giueth this reason, why hee putteth his trust in God: *I trusted in thee O Lord, I saide thou art my God. Psalm. 31. 14.* Therefore our trust must be onely in God: If then they will make the Virgine *Marie* our hope, consequently she must be God. And to be a Father of mercies, is a title peculiar to God. *2. Cor. 1. 3.* They then in calling the Virgin Mary the mother of mercies, therein make her equall vnto God. And Christ saith of himselfe: *I am the way, the truth and the life. Iohn. 14. 6.* In

That the Virgin Mary is not to bee called our life, hope, mother of mercies, against Bellarm.

making her then our life, they rob Christ of his due: And it is his office also to shew vs the Father: *Iohn.* 1.18. and. 14. 8. 10. Now all these blasphemous prerogatiues which they ascribe vnto the virgine *Mary*, their owne glosse vpon this Psalme ouerthroweth, applying it to the Virgine *Marie*: for of Christ it is said, *hee is thy Lord, and worship thou him*, ver. 11. the virgine *Mary* though she be to bee honoured of vs as a blessed Saint, yet is not to bee worshipped together with Christ, but is together with the Saints to worship Christ her carnall prerogatiue in being the mother of Christ was not so great, as her spirituall priuiledge of beleeuing in Christ: as hee himselfe saith: when a certaine woman had cried out vnto him, *blessed is the wombe that bare thee, and the paps that gaue thee sucke*, hee answered, *yea rather blessed are they, that heare the word of God, and keepe it. Luke* 11.28. So also in another place he saith: *my mother, and my brethren are those which heere the word of God and doe it. Luk.* 8.22. vpon which words *Tertullian* thus obserueth: *Non matris vterum et vbera negans, sed felitiores designant, qui verbum Dei audiunt. lib. de carn. Christ.* Not denying his mothers wombe, and breasts, but counting them more happy which heare the word of God. &c.

31. Now in the last place for the application of this text, both touching the mysticall, as also the historicall sense: first we see all this heere spoken of by the Prophet, to be verified in the Church: The Lord hath made the Princes of the world, the sonnes of the Church: and hath giuen vnto it the glory and riches of Tyrus: As *Augustine* well vnderstandeth thereby the gifts of charity, which the rich among the Gentiles being conuerted should bestow vpon the Church, this was done, when by the bounty of Emperors and other Nobles, Churches, Colleges, Almeshouses were founded: The like fruits the Gospell hath brought foorth in *England*: where within the space of fiftie yeares more charitable workes in the building of Colleges, free Schooles, Hospitalls can bee shewed (as elsewhere I haue declared more at large) thē were done in the like time vnder popperie. Among which works of charity, that worthy foun-

In Psal. 44. The great munificence of Christian princes & Nobles toward the Church.

Synops. in the end of the 4. Centurie.

foundation of an hospital may be set in the first rank, which that late rich Esquire and prudent man Master *Sutton* by his last will and Testament bequeathed to be erected: giuing vnto it for the maintenance thereof, the yeerely reuenue of foure thousand pounds, and twenty thousand toward the building: which excellent worke, so well by him intended, and liberally founded, wee expect in due time to be accomplished. God forbid that any should bee so ill minded, as eyther through couetousnesse to hinder, or by quirkes and deuises to supplant so woorthy a worke: If any notwithstanding should attempt it, let them bee sure that goods so gotten will not prosper: that which they deuoure of the poores, will deuoure them, and their houses: And let them remember, that terrible commination of the Prophet: *thou hast consulted shame vnto thine owne house in destroying many people, and hast sinned against thine owne soule: for the stone shall cry out of the wall &c.* And the Prophet *Zachary* saith, *that the curse of God shall enter into the house of such, and consume it sticke and stone:* For it is no better then murther before God, to take away the maintenance, and consequently the life of the poore, and it is theft and sacriledge to diuert that to profane vses, which is consecrated to workes of piety and charity, as *Hierome* saith, as hee is before alleadged *it is a part of sacriledge not to giue that to the poore, which is the poores*: But I trust, that wee shall haue no such occasion to complaine: And so I end this point with the Apostle: *Wee perswade our selues better things of you,* though *we* thus speake.

Master Suttons hospitall.

Habak.2.10.11

Zacha.5.4.

It is sacriledge to take away any thing giuen to pious or charitable vses. *Pars sacrilegii est rem pauperũ dare non pauperib.*

31. Now to shut vp all in a word: and to apply this text briefly to this present occasion: God grant vnto this Honorable Marriage the like fruit and ioyfull issue, which is promised heere vnto this princely spouse: *in steed of thy fathers shall thy children be, whom thou mayest make Princes &c.* The Psalmist saith, *children are the inheritance of the Lord, and the fruit of the wombe is his reward. Psalm.*127.3. The Lord adde this inheritance also to the goodly inheritance of these noble Princes: and seale vnto them this fruite among other rewards; whereof wee all conceiue great hope, seeing

Hebr.6.9.

ing not the augmentation of wealth, nor encrease of dominion, but the combination of religion, and propagation of the Gospel is principally sought in this hopeful mariage: which is now happily con summate, *for procreating of posterity, not satisfying of pleasure*, where the intendment is, *ẏ generation should but make a way for regeneration as Augustine* saith: and this accession of matriage should serue for the succession of christian Princes to be nursing Fathers vnto the Church: like as then, *Leah* called her sonne by *Zilpah* her handmaid *Asher*, which signifieth happie, that is as *Hierome* saith, *beatam se inde putauit*, shee thereby counted her selfe happy: so God make these honourable Princes happy in their issue: and God make this vertuous Princesse a *Sarah*, which is, Princesse, that she may be the mother *of nations and kings*, as the Lord promised to *Sarah*, *Gen.* 17. 16 The Lord make her like *Rebecca*, that her ground may be fat and fruitfull, to *grow into thousand thousands*, *and that her seed may possesse the gate of her enemies*: as *Rebeccah* was blessed: *Genesis* 24. 60. Which the gracious Lord graunt for his Christs sake, the spouse of his Church: who blesse this princely spouse to bee an auncient mother in Israell, and this illustrious Prince to bee a nursing Father to his Church. God blesse them both with ioyfull progenie, happy victory ouer their enemies, perpetuall prosperity but most of all with true Christian piety in this life, and crowne them with glorious eternity in the next, through Iesus Christ our Lord, to whom be praise for euer.

Διὰ τὸ τεκνογονεῖν οὐ διὰ τὸ φιληδονεῖν.
Cyrill catech. 4.

Esse debet piorũ coniugum intẽtio, vt generatio regenerationi præparetur. l. 4. cont Iulian. c. 1. Tradit. in Gen.

The blessing from God vpon these Excellent princes desired.

רבק *rabach*, signifieth to be fat.

FINIS.